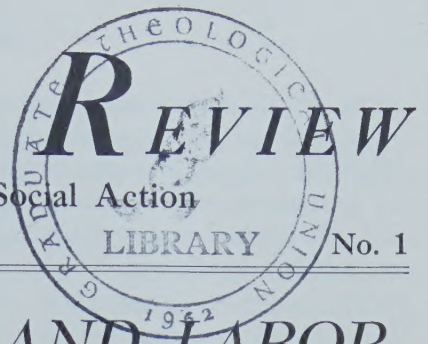


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CHRISTIAN SOLIDARISM AND LABOR

FATHER Heinrich Pesch, S.J., the great economic philosopher who died 25 years ago, is no stranger to the readers of this Review. As early as 1913-14, when Pesch was rarely referred to even in his native Germany, men like Rev. William J. Engelen, S. J., Dr. F. P. Kenkel, Rev. J. Elliot Ross, C.S.P., used the *Social Justice Review* as a medium to acquaint American Catholicism with his teachings. Sponsored by the Central Bureau of the Catholic Central Verein of America, Father Engelen in numerous courses expounded Pesch's theory of Christian Solidarism. There was reason to hope that Pesch's doctrines would find a ready reception in this country for they were based on the thought, so appealing to the American mind, that the wealth of nations is caused by their industry, that is to say, by the concerted efforts of all members of the national economic body. European thinking was often hampered by the traditional bias of its upper classes against work, reminiscent of the attitude of Greek and Roman antiquity towards the "illiberal" arts and crafts. In the New World, whatever its shortcomings may otherwise be, individual effort has always been given a chance. Many of the economic achievements in this country have doubtlessly been the fruit of such personal effort, habitual diligence, initiative, devotion, and determination.

Pesch's system promises no easy, utopian solutions. Its central thought, as has been pointed out before, is that industry, assiduity, work is the principal source of value and of national prosperity. To understand the role of labor in Solidarism a bird's-eye view of its basic principles seems in order.

"Christian Solidarism" was not contrived as a private scheme like, e.g., Charles Fourier's "Harmony" or Henry George's Single Tax Philosophy. Heinrich Pesch, S.J., (1854-1926) was coined the term and developed the system of thought, never claimed that its basic principles were his original discovery. Father Pesch's particular merit con-

sists in systematizing Catholic social thought, especially in applying the principles of scholastic philosophy to the facts and problems of social and economic life.

Christian Solidarism has little in common with the humanitarian Solidarism of Léon Bourgois, Alfred Fouillée, Charles Gide, and other French neo-Liberals. While standing midway between individualism and collectivism, it is not a mere compromise between two opposing social philosophies. Christian Solidarism is based on a philosophical anthropology which insists that man is by nature both an individual person, possessing relative autonomy and dignity, and a social being, bound to and by a collective whole. Personality and sociability are looked upon as interdependent; personality thriving in an atmosphere of mutuality and cooperation, society profiting from the self-realization and development of human personalities. Thus the solidarist philosophy of man proposes that individualism and socialism (collectivism) see only one or the other "half" of man's being, overlooking the polarity of human existence.

Accordingly, Pesch and his followers are convinced that the unilateral outlook of either the individualist or the socialist philosophy is unrealistic and cannot but have disastrous practical results: Those who teach and practice absolutism of the individual, i.e., who regard the single human being as the exclusive end, deny and destroy the necessary condition of personal growth and perfection: society. The others, who hypostatize society, i.e., regard it as an entirely independent entity or separate substance, deny and destroy the very forces which sustain and perfect social life: the individual persons.

The very term "Solidarism" is intended to give expression to the bilateral character of this social philosophy. Solidarism is indeed mutualism and, it is true, not only in the sense of a positive recognition of the interdependence between individuals, but also and not least of all in the

sense of an acknowledgement of the necessary reciprocal relations between individual and society. Thus the individual person is never a mere means of society, nor society a mere tool of the individual. Individual and social welfare are, therefore, regarded as correlative.

The word "solidarism" is derived from the Latin *solidus*, *solidum* meaning firm, whole, undivided, or *solidare* meaning to strengthen or unite. Solidarity, thus, connotes *consolidation* of interests and responsibilities. In Roman law, the expression *in solidum obligare* meant to be obliged jointly and severally. The simplest statement of the basic principle of Solidarism would, therefore, be the old adage *All for each and each for all*. In keeping with this principle, Solidarism adheres to an organic concept of society, considering especially the national community as a moral organism. All human acts and institutions are regarded as having an individual and a social aspect. Their social implications require observation of the demands of the common good, i.e., of the precepts of social justice. Closely related to its quasi-organismic concept of society is Solidarism's insistence of a functional organization or corporate order of society and a strict adherence to the "principle of subsidiarity" which demands that the more perfect and more comprehensive social groups exercise only those social functions which the smaller and inferior ones are either unable or unwilling to exercise.

* * *

To this social philosophy there corresponds an economic philosophy and system, which Pesch called Solidarism (or: Social) System of Industry, that is but an application of the principles, previously outlined, to the questions of the production, circulation and distribution of wealth. Naming it an *Arbeits-system*, i.e., an industrial system, Pesch wished to point out that solidarism agrees with Adam Smith in regarding "industry," i.e., labor of any kind, not only agrarian labor (Physiocracy) or the work of the merchant (Mercantilism), as the cause of the wealth of nations. But by qualifying it as a "social (or solidaristic) system," he wished to point out simultaneously that Solidarism does not share Smith's individualistic approach but emphasizes, over and above the advantages of the *division* of labor, the necessity and importance of the *combination* of labor (integration of functions), i.e., of cooperation. Pesch's theory that industry, i.e., systematic labor, is the principal cause of social (national) welfare, is

very much in keeping with the fact that in scholastic philosophy the "act" takes precedence over "potency." All other factors of production will release their utility-creating powers only if and insofar as they are activated and directed by human effort or industry.

In consequence of this position, Solidarism insists that any social reform must start with a reorganization of production rather than of distribution. Of course, "production" is here taken in a wider sense, comprising all the causes active in that synergic whole which we call the national economy. The Solidarists believe neither in an automatic establishment of the equilibrium of supply and demand through the free play of the competitive forces nor in a totally "planned" economy, i.e., in a national economy organized and directed from the top down. In keeping with the principle of subsidiarity or complementary aid they propose, as was mentioned above, a functional organization of social economy variedly called "vocational group order," "system of corporate classes" and the like. All branches of the national economy such as manufacturing, transportation, mining, agriculture, etc., and their subdivisions (e.g., automobile industry, railroads, coal mining, cotton farming) are to organize as relatively autonomous and self-governing bodies which devise and regulate their social and economic policies, and whose members are jointly and severally responsible for their collective contribution to the common good. While the guilds of old were organized along trade lines, these new "guilds" are meant to be industrial organizations, each including all those engaged in a particular line of production, such as the production of steel or the manufacturing of household appliances regardless of their rank and/or productive function in the plant. The final product or type of product thus is regarded as the integrating or "group"-forming factor. All groups are finally represented in a national economic council which is to decide on the over-all policies of the entire national economy. This organization is thought of as complementing rather than substituting political representation.

In case the political authorities regard a decision of the national economic council as incompatible with the public interest, it is their duty to step in to protect the national community against the collective selfishness or unreasonableness of its productive classes. The State is primarily guardian and trustee of the common good, more es-

pecially of public welfare. It protects the rights of its citizens and provides supplementary aid whenever and wherever the national weal demands it. However, the State must, together with the immediate aid given, attempt to rehabilitate those lower and smaller societies which have ceased to accomplish their specific purposes. A member of the Solidaristic School, Rev. W. Schwer, formulated the position of Solidarism in these matters as follows: "As much liberty as possible, no more restraint than necessary; as much government as may be needful and as much social autonomy as is feasible."¹)

A system which calls itself an industrial or labor system can not but be expected to have a high regard for labor and to be seriously interested in the labor movement, labor-relations, and labor problems. Of course, Solidarism does not restrict its concept of labor to the work done by the modern wage-earner but applies it to all human efforts which contribute to the maintenance of society, particularly to the satisfaction of the material needs of the national community. Solidarists do not regard labor as a mere factor of production but also and first of all as quasi-creative activity which bears testimony to the fact that man is an image of the Creator. While the dignity of work seems to correspond in a way to the degree of intellectuality demanded by the performance in question, even the lowliest work commands respect if and in so far as it serves the final end of man. Work other than mere expansion of physical energy is moral activity and, thus, also a means of moral perfection. It provides an opportunity for man to develop his natural endowments bestowed upon him as a divine trust. Solidarism therefore rejects the idea that work as such is a curse consequent upon the Fall of man. It rather regards it as a privilege, by which man is distinguished from all infra-human creatures, and a duty, based upon natural law which obliges each and everyone who is capable to do so to turn to profitable account and make the best of his God-given talents. It is by means of work that man gains dominance over the lower creation, including his own sense appetites, and utilizes it for his higher ends. It is this conquest of matter and energy, increasing their utility through transformation, which satisfies man's inborn creative urge and fills him with that joy of workmanship which is indispensable for personal growth.

But work has not only this individual aspect as a means for personal satisfaction and perfection, but possesses also a social character. Practically all individual efforts are futile if they are not supplemented and complemented by the efforts of others. It is only through division of functions and cooperation that human labor can fully achieve its end. Every member of society contributes something of his own to the whole, and in doing so performs a more or less specific social function, pursues a more or less definite "calling" or "vocation". One of Pesch's most eminent followers, O. v. Nell Breuning, S.J., in his commentary on Pius XI's encyclical on the reconstruction of the social order (*Quadragesimo Anno*, 1931) stated that the social character of work becomes especially evident in that type of labor which is performed in someone else's service.²) In no other case does it become so evident, he says, "that the value of work depends upon the co-ordination of productive effort in the national economic system, as well as upon the relative position of the individual performance in this system."³) In this he follows closely the encyclical itself, which says: "For unless human society forms a truly social and organic body; unless labor be protected in the social and judicial order; unless the various forms of human endeavor, dependent one upon the other, are united in mutual harmony and mutual support; unless, above all, brains, capital, and labor combine in common effort, man's toil cannot produce due fruit. Hence, if the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice."

From this double aspect of labor follow important conclusions with regard to the workers' right to organize in unions, collective bargaining, strikes, wages, etc. It precludes, of course, any treatment of work as a mere commodity or item of cost accounting. Man is at all times and everywhere the subject, i.e., the determining agent, and the end of all economic activity, never a mere object or means. Since it regards man as the starting point, the center, and the final goal of economic life, Solidarism calls itself an anthropocentric-teleological system. Solidarism is of the opinion that modern capitalism tends to put output and gain above man and the satisfaction of his needs.

¹) Schwer, Wilhelm, *Catholic Social Theory*, St. Louis 2, Mo., 1940, p. x.

²) O. v. Nell Breuning, S.J., *Reorganization of Social Economy*, Milwaukee 1936, p. 167.

³) *Ibid.*, p. 168.

This reversion of the hierarchy of ends and values is closely related to and perhaps a consequence of the divorce of labor from the ownership of the means of production. This divorce is largely responsible for the division of society into "classes," such as the class of those who depend on the "sale" of their labor power as a means of subsistence, the proletariat, and the class of those who own and/or control the means of production, with the middle classes liable to be crushed between these two. Solidarists do not deny the existence of these antagonistic classes and a class struggle. As a matter of fact, their most noted living representative, G. Gundlach, S.J., professor at the Vatican University *Gregorianum*, expressed the opinion that classes can, in the absence of vocational corporations, be true members of society if and insofar as they are organized for the purpose of self-defence and are struggling for a definite condition of public welfare. This applies also to labor unions provided they work not only for their own special interests but also for social justice in general and a better economic order and do so within the framework of the State. But the Solidarists would much rather see unions, employers' organizations etc., eventually integrated into a functional order of society with the emphasis on solidarity rather than on conflict. In keeping with this attitude, the strike is looked upon as a kind of *ultima ratio* or last resort rather than as an ordinary and normal weapon in industrial conflicts. While not rejecting the so-called "wage relation" in which one party furnishes the labor, the other the capital goods, many Solidarists regard as unwholesome a social order in which large sections of the population own no productive property and are thus forced to hire out their labor power

to others who expend it on the means of production which the others own and/or control. As long as hired labor prevails it is necessary to insist on just wages, decent working conditions, protective labor-legislation, etc., yet efforts should simultaneously be made to replace this widespread condition of economic dependency by promoting decentralization, re-uniting labor and property, transforming wage laborers into small owners or at least by modifying the wage contract whenever and wherever possible by a contract of partnership. It would help to relegate the problems of personal distribution (social imputation) somewhat into the background and to acquaint the workers with the problems of management and production. In other words, Solidarists do not believe that the solution of the social question is to be accomplished exclusively or even primarily in the sphere of distribution, especially in the labor market. Yet Pesch and his followers have always recognized and emphasized that laying out plans for a future social order of this kind must never distract the social reformer from his immediate tasks, especially from his obligations towards labor and the laborers.

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THE STATUS OF WOMAN-III

IN one very essential and basic respect Catholic philosophy, even as feminism, asserts the perfect equality of man and woman. Woman, like man, is a person in her own right. She possesses the full right of self determination within the moral law. With regard to marriage she enjoys the same freedom as man and may freely choose married or single life. To think that the married state is the invariable destiny of woman is contrary to Christian ideas. In fact, it may well be said that Christianity emancipated

woman and established her as a personal self in the fullest sense by consecrating virginity, in which she is directly referred and ordained to the Creator. As a rational self, woman is entitled to the proper development of all her faculties, and, hence, as a matter of principle is to be excluded from no field of knowledge. She is not to be subjected to any economic or social dependence incompatible with human dignity and nullifying her rights as a person. There is but one moral law binding man and woman in the same manner.

The duty of marital fidelity is the same for husband and wife. Premarital lapses from chastity are to be condemned in man as well as in woman. The moral law does not discriminate. These are the inferences which we logically draw from the solemn utterances of the Popes. To quote only one, Pius XII says: "Man and woman are, in that which regards personality of equal dignity."

Personality is a sacred thing which must be respected and duly protected. The sacred prerogatives of personality in woman demand the full protection of the law, which may not allow her to be reduced to the condition of a mere means nor suffer the freedom of her consent to be abridged in anything that affects a personal and rightful choice. The law must prevent the exploitation of woman of every kind. It stands to reason that this leaves no room for legalized prostitution.

But the universe in which our lives are cast is governed by design and purpose. It is an orderly scheme in which things have definite ends and meanings, and in which beings are fitted for the purposes which they are to serve. With a special function go special aptitudes, a special endowment, a special equipment, a special fitness; in the human world this particular adaptation to function is not only physical but in a high degree mental. This applies with special force in the sphere of sex. Nature and the Author of nature have assigned man and woman to very special tasks and have accordingly bestowed on each the proper qualifications. Propagation in the case of human beings is more than a physiological phenomenon, it lies on a spiritual plane. Human motherhood on account of its exalted and exacting character involving the prolonged care and education of the offspring which in their turn require the foundation of a household and the management of a home, presupposes some basic adaptation in nature itself. Sex differences ministering to the intentions of nature are not the result of conditioning but have deeper roots. To refuse to accept the fact of the wide range of sex differences and to assert in practical life the indiscriminate equality of man and woman will neither bring happiness to woman nor redound to the good of society. Wisely it has been so arranged by nature that the inclinations, preferences and tastes follow the special aptitudes; thus it happens that woman, unspoiled and unsophisticated, feels strongly attracted by family and home life.

Woman, as the Popes teach, has a special mis-

sion for which nature has eminently equipped her. Nowhere is she more needed than in the home, the family, the care and the rearing of the young. In this work no one can fully replace her, while she can easily be replaced in the office and the factory which offer no opportunities for the display of the distinctive talents, abilities and qualities of woman. "Now the sphere of woman," writes Pius XII, "her manner of life, her native bent is motherhood. Every woman is made to be a mother: a mother in the physical meaning of the word, or in the more exalted but no less real sense. For this purpose the Creator organized the whole characteristic make-up of woman, her organic structure but even more her spirit, and above all her delicate sensitiveness." Similarly Leo XIII wrote at an earlier date: "A woman is by nature fitted for homework." Commenting on this passage Father Faherty significantly remarks: "The Pope does not say unrestrictedly, Woman's place is in the home." What the Pope wishes to suggest, however, is that if woman by necessity or choice engages in employment outside the home it should preferably be of the type of homework which is most suitable for her and also affords her the emotional satisfaction needed to make any job congenial. Work of this type would be professional nursing, child care, teaching, youth guidance, welfare work, and social service. Services of this kind are socially very important and will always be in great demand. Later Pius XII explicitly refers to these "noble and diversified good works" to which unmarried women may devote themselves.

Feminism has done incalculable harm both to woman and society by consistently belittling home work and family life. It is true that the generality of women are not misled by this vicious propaganda but many are more or less affected, and influenced to look upon the married state as something inferior. One occasionally hears the apologetic remark, I am only a mother, or I am only a wife, as if being a good mother and a good wife meant little. Women are lured away from married life by the external glamor of the career woman, the independence and freedom of the unmarried woman, the greater comforts and luxuries in which the gainfully employed girl sometimes can indulge. But there are shadows in this picture. Pius XII sees far more clearly in this matter and feels sympathy for the young woman who is deprived of her natural prerogative.

Freedom is not an unmixed blessing. It may

mean mere emptiness. Freedom from the cares and responsibilities of motherhood, from household drudgery, and from home duties has left many women without a satisfying outlet for their emotions and energies. Duties, responsibilities, sacrifices, service give meaning, content and worth to life, and engender a feeling of personal usefulness; they exert a steadying and stabilizing influence without which life becomes mere drifting; they constitute unfailing sources of peace and happiness, and pay rich dividends that surpass any material compensation. These are real and high values but they can neither be understood nor appreciated by a generation given to pleasure-seeking, grasping selfishness and frivolous worldliness. Motherhood will be rightly valued only when it is viewed as a mission coming from God. Motherhood is the source of the finest inspirations and the noblest sentiments of devotion. It is strange that feminism should have done everything to rob it of its glory, its prestige, its honor, its merits and its vital social importance. All this in the interests of equality and in order to lure woman from the home, for motherhood does place woman in the home. By some odd mental quirk some feminists have come to regard any kind of work outside the home as more interesting, more diverting, and more intelligent than work in the home which is always referred to as soulless drudgery. As a result of such a distorted description many women have been induced to run away from what they have learned to look upon as the monotony of homework and to escape into what they deemed the greater freedom and brighter atmosphere of the factory and the office. Any one who has had more than a superficial glimpse of a true home is fully aware that the one thing you do not find there is monotony. There is, on the contrary, individuality, variety, inventiveness, personality, in homework. Each housewife runs the household her own way. A housewife has every opportunity to be as original and creative as a career woman. We have respect for the woman who makes her living in the factory, the office or the studio, but we deny her the right to look down on her married sister as of inferior initiative, or a household slave. With regard to the home feminists suffer from a deplorable myopia. Therefore Pius XII says: "Women of our days must work to restore the honor of the woman's and the mother's place in the home".

Man is essentially a social being, and society gives rise to inequalities of status and function

which men freely accept for their own and the common good. In society a better and higher life is realized to which the individual could never attain by himself alone. But society implies order, cooperation and harmony which for their maintenance require an organizing principle. The family is a society, and one in which on account of the close relations of its members, order, harmony and mutual helpfulness are of prime importance. There must, therefore, be an overshadowing authority. In other societies the person to represent the authority may be arbitrarily elected. In the family, in the home, nature makes the designation. Everything points to the father as the head of the family. This position entails duties, tasks and heavy responsibilities which man is better fitted to take upon himself and to discharge than woman. To conciliate ardent and touchy feminists we may here remark that the exercise of authority is also a form of service not always agreeable, and that for this reason many a married man is but too willing to abdicate his authority and to leave the entire management of the household and the education of the children in the hands of his wife. "The husband" says Leo XIII, "is chief of the family and the head of the wife." This bespeaks no personal inferiority on the part of woman but a necessary, reasonable, and dignified subordination for the sake of the unity, peace, and harmony of the family. A divided home is a dreary place. Education is impossible unless agreement prevails in the treatment of the children. No such agreement can be brought about if there is not a recognition and acceptance of a valid authority. Persons who insist on absolute equality in all things cannot live together. The theoretical rejection of a hierarchical order of society and the false notion of absolute equality produce an unreasonable wilfulness, distaste for submission and a thin-skinned sensitivity to anything that even faintly suggests obedience. If not restrained such sentiments inevitably lead to the breaking-up of the home.

The fact that man is the head of the family does not make woman a servant in the house nor a minor; neither does it place her on a level with the children. The doctrine of the primacy of the husband can be and frequently has been misunderstood. To guard against abuse of martial authority the Popes have insisted that it must be exercised for the good of the family and not for the personal advantage of the husband. The wife is not the personal servant of the husband

but his companion and helpmate. Both work together for a common good. The obedience of the wife must be wanting neither in honor nor dignity. In the exercise of his authority the husband owes his wife respect and affection. Now there is only one power that will keep family life sweet, decent and wholesome, protect woman in the sanctuary of the home and secure for her respectful and affectionate treatment. That is religion. The law in this respect can do little. When the situation has become intolerable, the law may decree separation but constructively it is unable to contribute much to the prevention of strained relations and bitter strife. Only when the home is pervaded by the spirit of practical Christianity will the claims of obedience and authority be properly balanced and harmonized.

A factor that not unfrequently leads to serious conflicts is the matter of household finances. The wife and mother should not be kept in a condition of shameful financial dependence and reduced to the humiliating necessity of begging for every penny required for the household, herself and the children. After all she is a partner in the concern of the home and is as much entitled to a voice in its financial management. As mentioned before there is no indication in the description of the valiant woman in the Old Testament that

she was handicapped in her care of the household for lack of financial resources.

For home activity radical feminism has no taste, for the home accentuates the inequalities which are to be blotted out, and it offers insufficient opportunities for woman's activities. This contention is so patently absurd that it refutes itself. Sociologists, criminologists and educators are one in declaring that most of the evils which plague modern society stem from neglected homes, and that it is from the home that regeneration must come. Much of the work which should be done in the home where it could be done well, is shunted to other agencies where it is not done so well. This work, not by any means of a menial type but of a cultural, educational, moral and religious kind, is clamoring to be done, and is quite enough to engage the interest of the most enterprising woman if she only turns her eyes in the right direction. Nothing less than a complete volte-face will put feminism on the right track. Let the feminists concentrate their attention on the home, work for improved home conditions and for the better instruction of women; that they are enabled to do justice to the supreme task of home making, and they will render a social service of incalculable value and bring a new respect to womanhood.

C. BRUEHL

GREED FOR RAW MATERIALS

POSSIBLY we should no longer say, as did the Greeks of ancient days, "all wars are waged for the sake of gold." But it still holds true that war is a means and a manner of acquiring wealth resorted to by capital.

Not so long ago, industry and finance at times connived to bring on a war for the sake of markets; Great Britain was particularly unscrupulous in this regard. While markets are by no means now a negative factor in the game of foreign commerce, the question of production and exportation of manufactured goods is something secondary in comparison to the fundamental problem of providing a country's industry with sufficient raw material at prices that make competition with other countries possible. The fact that former President Hoover called on his knowledge as a mining engineer and metallurgist to prove the American continent capable of providing from

its own natural resources the various metals now demanded by industry, proves the importance of the subject. However, Mr. Hoover did not give the assurance the various minerals located by him in the Americas were sufficient in quantity or quality for our purposes over the years.

American financiers and enterprisers, aware of the existing shortages of a number of raw materials, have searched the world over for new sources of supplies. Iran would not, certainly, have appeared on our horizon so prominently as it recently has, were it not for the successful completion of pipe lines from that country's oil fields to the Persian Gulf. It is an undertaking of remarkable magnitude and tremendous difficulties had to be overcome by those engaged in the task. The assassination of the Shah's Prime Minister, "a friend of the Americans," indicates the enterprise has aroused also enemies. A main source of irate

opposition to this successful acquisition of Persian oil fields undoubtedly is Moscow. Russia's resources of oil are none too large, while Iran, a next door neighbor, possesses one of the richest oil fields in the world. And this our Standard Oil, in partnership with one or two other companies, has grabbed.

While the *New York Journal of Commerce* or the *Wall Street Journal* may have written about the sulphur controversy, carried on between London and Washington, we are quite certain the average American knows nothing of "the sulphur crisis" to which an editorial in the *New Statesman and Nation* refers. What this British review says on the subject is illuminating, although some readers may believe there is too much fuss over an omelette, as the French say.

It appears, the President of Great Britain's Board of Trade, an official institution, some time in February came to our country post-haste in search of sulphur. On the success of his mission, we are told, depended the answer to the question, "whether a large section of British industry will be idle within a matter of weeks." Continuing, the article explains:

"Sulphur is one of the many raw materials—zinc, nickel, chrome and copper are other examples—which, though they do not bulk large in our list of imports, are just as essential as coal, cotton or steel if the wheels of industry are to be kept moving. Today the main source of sulphur is the U. S. and, though there is some legitimate cause of anxiety in the long term about supplies, the immediate reserves are, in terms of British requirements, immense."

The British writer is particularly peeved over the situation which arose only two months after the Attlee-Truman talks in Washington, "where raw material allocations stood high on the agenda." The situation is indeed disquieting. Let the reader remember that in this case we are dealing with a friend, and ally, in fact, with whom we hold one and the same front against a common enemy. What could we not do to a neutral, a nation unwilling to accept our hegemony? It is not at all unthinkable that we, or some other nation in dire need of certain indispensable raw materials, let's say iron or copper, should go to war—for which a pretext is always found—to acquire what may be needed to keep the wheels of industry turning. Civilized man has not as yet proven himself superior to the Indian who, out of sheer necessity, fought for the possession of a salt-lick, or at least the right to frequent it and supply himself with the indispensable material which made his food more palatable and served also to sustain his health.

Unwillingness on the part of the nations that have succeeded in the course of the last few centuries to grasp rich sources of raw materials, to share with others enough of their natural resources needed to produce the things they may need, measured by modern standards, would foster the temptations to acquire by force what a lack of solidarity refuses good-willingly to concede. The question of sharing with other peoples raw materials stands high on the agenda of a durable peace between nations.

F. P. KENKEL

Warder's Review

Losing Ground

OUR people are loath to admit that here and there the tendency appears among other nations to doubt the quality of our leadership in world affairs. But although we are not yet bluntly upbraided for the mistakes committed by our leaders, critical voices are by no means absent. Our organs of publicity do not however register them as they should, and hence the masses remain uninformed on a subject important for the American people in more respect than one.

So carefully edited a weekly as the *Examiner*

of Bombay, for a hundred years India's foremost Catholic review, recently pointed a finger at "the wild talk about the use of the atom bomb" the White House had engaged. Having thus touched on this problem of our making, the editorial continues:

"The problem of the use of the atom bomb is fraught with the gravest consequences. When atom bombs were dropped on Hiroshima and Nagasaki, many said that the Americans had destroyed whatever chance they had for moral leadership. The post-war period has shown U.S.A.

as the champion and the feeder of the enervated free world, but whatever reputation she has built up today for service and generosity will be besmirched by having recourse to the atom bomb against the Chinese Reds."

One thing is certain, unprepared for the role we assumed to play on the stage of the world theatre, we committed grave errors for which Europe and the world are paying heavily. The question is, can we change the course of events and establish a permanent peace. We cannot certainly now step back and leave the world in chaos. But are we good and powerful and wise enough to direct what is a world wide revolution into a new channel? Are we willing and capable of developing what the distinguished Russian philosopher Berdajef calls "the New Middle-ages"? We can neither go back to the nineteenth century nor stand still on the platform occupied by the generation responsible for the events of the past forty or fifty years.

Unheeded Papal Instructions

IN the coming months a good deal will be said and written by Catholics about the social Encyclicals of Leo XIII and Pius XI, one of which was published sixty years ago, while the other, intended to amplify *Rerum novarum*, was given to the Catholic world at the beginning of the fateful third decade of this century. But not even a flood of praise, of which we feel assured, should be permitted to suppress the warranted question, have the Catholics of the world succeeded to reform society, to reestablish a Christian social order in accordance with the precepts of the *philosophia perennis* to which the two Popes directed their attention.

"Relying solely upon the unchangeable principles drawn from right reason and divine revelation," Pius XI writes in *Quadragesimo Anno*, "he (Leo XIII) indicated and proclaimed with confidence and 'as one having power,' the relative rights and mutual duties of the rich and of the poor, of capital and labor, and at the same time the part that must be taken by the Church, by the State and by the parties concerned." But however great the acclaim bestowed upon the great Pope's Encyclical was, and however far-reaching the influence the noble pronouncement exercised on men and affairs in the forty years be-

tween 1891 and 1931, it did not accomplish its *ultimate* purpose, the reconstruction of society. Pius XI admits the influences opposition exercised on the mission assigned to *Rerum novarum* in a paragraph of *Quadragesimo anno*, which to quote has not pleased zealous Catholics:

"Despite widespread agreement, however, some minds were not a little disturbed, with the result that the noble and exalting teaching of Leo XIII, quite novel to worldly ears, was looked upon with suspicion by some, even among Catholics, and gave offense to others. *For it boldly attacked and overthrew the idols of Liberalism (hinc illae lacrimae*, let us add. The Warder), swept aside inveterate prejudices, and was so unexpectedly in advance of its time, that the slow of heart scorned the study of this new social philosophy, and the timid feared to scale its lofty heights. Nor were there wanting those who, while professing their admiration for this message of light, regarded it as a utopian ideal, desirable rather than attainable in practice."¹⁾

Every word of this statement applies, perhaps even with greater force, to the so fundamental encyclical of Pius XI which has for its ultimate aim the reconstruction of society based on a corporative ordering of institutions. It is in this regard Pius XI declares in one place of his apostolic letter:

"What we have written thus far regarding a right distribution of property and just wages concerns directly the individual, and only indirectly the social order. To this latter, however (and we beg the reader to mark well this statement. The Warder), our Predecessor, Leo XIII, *de voted every thought and care, in his efforts to reconstruct it according to the principles of sound philosophy, and to perfect it according to the sublime precepts of the Gospel.*"²⁾

The editors of the Oxford edition of the papal document refer to this paragraph in their notes as "introducing the central doctrine of the Encyclical," and such is truly the fact. Can it be said that Catholics have recognized the intentions of Pius XI and made serious efforts to carry them out? Hardly. His statement on the reason for promoting a reformation of society itself makes

¹⁾ We quote the Catholic Social Guild's version of *Quadragesimo Anno*, because it was sanctioned by Cardinal Pacelli, now Pope Pius XII.

²⁾ Loc. cit. Oxford, 1934, p. 30.

sad reading "twenty years afterwards." The Pope declares:

"But in order that what he (Leo XII) happily began may be rendered stable, that what has not yet been accomplished may now be achieved, and that still more abundant benefits may accrue to mankind (as a result of the papal teaching. The Warder), two things are necessary; *the reform of social institutions and the reform of conduct.*"

The means for the accomplishment of this task are amply and lucidly discussed in the encyclical. But although the present condition of labor in our country proves the question cannot be solved as long as it is treated as a separate social ill, and not considered one of the most dangerous symptoms of a sick society which calls for a genuine cure, Catholics, considered as a body, are completely unaware of the demand for a corporative organization of society by Pius XI. They should at least know what the late Pope has so beautifully expressed:

"If then the members of the social body be thus *restored*, and if a true directive principle of social and economic activity be *re-established*, it will be possible to say, in a sense, of this body what the Apostle said of the mystical body of Christ: "From him the whole body, welded and compacted together throughout every joint of the system, part working in harmony with part—(from him) the body deriveth its increase, unto the building up of itself in charity." (Ep. IV, 16)

If this be Utopia, we say, God bless the Utopians!

A Monster Grown More Vicious

AT the beginning of the present century it was frequently said there would never be another great war, because humanity had progressed beyond the state of barbarism and inhumanity which had permitted men to slaughter each other in battle. But soon this belief was to be shattered; the very progress the Liberals were so intensely proud of granted men the possibility to conduct warfare in a more cruel and devastating manner than before. And they were so far removed from rejecting the opportunities science granted them, to engage in total war, that the Second World War resulted in cruelties of which the savage was incapable. "That blinding flash above Hiroshima on August 6, 1945, only wrote a climax to an era of American expediency," as Hanson W. Bald-

win remarks in his book on "The Great Mistakes of the War."¹ In fact, it was then, as the same writer states, "we joined the Germans who had utilized gas, the Japanese with their biological agents, the Huns and the Mongols who had made destruction a fine art."

These thoughts were brought to mind by a passage in one of John Ruskin's "Lectures on Work, Traffic and War," published with the title "The Crown of Wild Olive." Having spoken of the horrors of the battle field in the mid-Victorian era, the distinguished critic and aesthete expresses the opinion: "That, I say, is *modern war*—scientific war—chemical and mechanic war—worse even than the savage's poisoned arrow. And yet you will tell me, perhaps, that any other war than this is impossible now. It may be so; the progress of science cannot, perhaps, be registered than by new facilities of destruction; and the brotherly love of our enlarging Christianity be only proved by multiplication of murder. Yet hear, for a moment, what war was in pagan and ignorant days—what war might yet be, if we could extinguish our science in darkness, and join the heathen's practice to the Christian's theory."

But before continuing any further with Ruskin, let us state that the remarkable opinion quoted was written about ninety years ago! Possibly few men at that time understood the terrible significance of the circumstances of war, the distinguished writer had in mind. We, on the other hand, are fully cognizant of the terrors science and technology have brought into war.

Ruskin, continuing his lecture, delivered at the Royal Military Academy, Woolwich, read from Müller's *Dorians*, a book which he thought the members of his audience knew and all ought to know, what follows:

"The chief characteristic of the warriors of Sparta was great composure and a subdued strength (virtues evidently not possessed by some of our cursing generals. Ed. SJR); the violence (*lussa*) of Aristodemus and Isadas being considered as deserving rather of blame than praise; and these qualities in general distinguished the Greeks from the northern Barbarians, whose boldness always consisted in noise and tumult. For the same reason the Spartans sacrificed to the Muses before an action; these goddesses being expected to produce regularity and order in battle; as they sacrificed on the same occasion in Crete to the god of love, as the confirmer of mutual esteem and

¹) Harper & Bros., N. Y., 1950.

shame. Every man put on a crown, when the band of flute-players gave the signal for attack; all the shields of the line glittered with their high polish, and mingled their splendor with the dark red of the purple mantles, which were meant both to adorn the combatant and to conceal the blood of the wounded; to fall well and decorously being an incentive the more to the most heroic valor. The conduct of the Spartans in battle denotes a high and noble disposition which rejected all the extremes of brutal rage. The pursuit of the enemy ceased when the victory was completed; and after the signal for retreat had been given, all hostilities ceased. The spoiling of arms, at least during the battle, was also interdicted; and the consecration of the spoils of slain enemies to the gods, as, in general, all rejoicings for victory, were considered as ill-omened."

"Such was the war of the greatest soldiers who prayed to heathen gods," the lecturer continued. "What Christian war is, preached by Christian ministers, let any one tell you who saw the sacred crowning and heard the sacred flute-playing and was inspired and sanctified by the divinely-measured and musical language, of any North American regiment preparing for its charge (in the Civil War). And what is the relative cost of life in pagan and Christian wars, let this one fact tell you: the Spartans won the decisive battle of Corinth with a loss of eight men; the victors at undecisive Gettysburg confessed to the loss of thirty thousand."

Undoubtedly Ruskin took too favorable a view of pagan warfare; the eminent Swiss scholar Burckhardt, in his great and little known work on the History of Greek Culture, produces much sad proof that the Greeks conducted their fratricidal wars most ruthlessly. Many a city, a center of culture, was leveled to the ground, as was Carthage by the Romans, after the men capable of bearing arms had been slaughtered and the rest of the inhabitants sold into slavery. But so much is true, the last vestige of chivalry in war has now been extinguished. In 1870, when large French armies had capitulated to the Germans, the French officers taken prisoners were permitted to board with families after their arrival in Germany. They had to pledge their honor not to escape; that was all. From a policy of this kind to the modern concentration camp appears like a long step; but how quickly was it adopted and how easily men accepted the idea of Total War!

"Of Saving Comes Having"

ALTHOUGH it is not the chief purpose of the Credit Union to foster saving, it accomplishes also this end. Tens of thousands of people have been taught by experience since joining a Credit Union that there is no alchemy to saving.

A recent survey by the Credit Union National Association revealed almost 300 credit unions to exist in the United Automobile Workers, a CIO Union. Since their organization, they had lent their members about \$100 million. The savings on these loans (compared to the cost of small loans from the small loan companies) amounted to more than \$15 million.

In the not quite 300 UAW credit unions, there are 200,000 members who have around \$20 million saved in the form of shares. Right now, they have on the books around \$10 million in outstanding loans to themselves.

With the facts stated in mind *Ammunition*, the Union's magazine, exultingly proclaims:

"Think about that, \$15 million that was saved. It might have gone to the Household Finance Corporation, to the other small loan companies around the country. But it didn't. Because of the credit unions organized by UAW members, that \$15 million was added to the purchasing power of UAW members. Fifteen million dollars more to spend—fifteen million dollars more purchasing power."

The emphasis this paragraph places on spending and increased purchasing power adds a curious touch to the information regarding the virtues of Credit Unions. As things are, the American people today sustain an inflated industrial system which is largely promoted by the willingness of consumers to spend beyond their means what producers of wares offer them. It is not the purpose of the Credit Union "to increase the purchasing power" of members, but their economic security. The Credit Union should, in fact, be considered a means towards establishing the family on a foundation secured by property. Increased wages and purchasing power do not suffice to bring about the emancipation of the proletariat. Their income may place them on a level with the members of the lower middle class, but being propertyless, the vast majority of wage-workers will remain opposed to the present system. Strikes are an ever-present symptom of this attitude of the workers.

Contemporary Opinion

THE modern English acquiescence in the anomalous, the chaotic, the illogical, is more modern than is sometimes supposed. It is due partly to the Protestant and Puritan trend impressed by historic events upon our religious development, partly to the piecemeal and rebellious character of the development of our constitution; partly to mere insularity and isolation from the main currents of the European stream. But we must not expect to fit medieval England into this Procrustean bed. Still less must we assume that medieval England is irrational for not conforming to this set of beliefs.

We may fairly be asked to extend to medieval religion, medieval politics, medieval law, some of this justice which is beginning to be extended to medieval art and medieval literature. At any rate it can fairly be asked and even demanded of us that we do not misread their history by reading it through our own prejudice.

A. L. SMITH

Church and State in the Middle Ages

Talking about apostolic Catholics, we were rather struck by a sentence of Fr. Paul Crane, S.J., in the *Christian Democrat*. "The requirement", he says, is not for organizations but for a crack corps of persons, courageous, intelligent, possessed of the ingenuity that goes with zeal, acquainted above all with grace and deeply aware of its necessity in their lives." Certainly we agree about no more organizations. And I suppose a corps, especially a crack corps, *would* be an organization so perhaps it isn't exactly a corps that Fr. Crane means, but just plenty of persons. Yes, but *persons*. "Courageous and intelligent", says he, just as if those two qualities grew on every hedge, instead of being "curiouser and curiouser" rarities, especially in combination.

The mass-mind sucks everything down to itself like some vast quicksand. No doubt what we need is a few more Catholics, ecclesiastics or lay, who use their minds and judgments, who do not take their opinions from newspapers, who do not seek proletarian popularity or flatter those in power, who do not sign petitions just because everybody else seems to be signing them, who do not follow blindly any party or any party-line.

Leaders, if you like, but not (one hopes) the sort of leaders that Communists can train in such alarming numbers—the blind to lead the blind. Real leaders are a different proposition.

FR. F. H. DRINKWATER
*The Sower*¹⁾

The principal purpose of the foreign policy of the United States is to maintain the liberty of our people. Its purpose is not to reform the entire world or spread sweetness and light and economic prosperity to peoples who have lived and worked out their own salvation for centuries, according to their customs, and to the best of their ability. We do have an interest, of course, in the economic welfare of other nations and in the military strength of other nations, but only to the extent to which our assistance may reduce the probability of an attack on the freedom of our own people.

After liberty, peace must be the goal of our policy and of our leaders—more than it has been in recent years. In order to assure progress and happiness for our people, we must avoid war like poison, except when it is absolutely essential to protect our liberty. War not only produces pitiful human suffering and utter destruction of things worth while, but it actually may end our own liberty, certainly for the time being. From our experience in the last two world wars, it actually promotes dictatorship and totalitarian government throughout the world. It is almost as disastrous for the victor as for the vanquished. War is to be preferred only to the destruction of our liberty.

HON. ROBERT A. TAFT²⁾

The major danger which mankind—and particularly mankind under the Western mode of life—now faces is that of the outbreak of a third World War, fought with all the horrible weapons of destruction which science has devised since 1939. The minor danger, which is less great, is that of the breakdown of the world economic system under the strain which protective preparation against such a war imposes upon the nations

¹⁾ Quarterly Journal of Catholic Education.

²⁾ From Speech in Senate on Jan. 5, 1951, p. 5.

individually and the bloc of free nations collectively. The facile debaters—and the term is not derogatory—of the radio and the commentators of the Press, discuss whether or not the atom bomb shall be used, in a hope that by its destructive quality ultimate destruction may be avoided; they rarely if at all, discuss the important speculation of what is to happen even if it is not used, for it is now quite clear that rearmament, in the sense in which our generation must understand the word, involves such a weight upon the economic capacity of those who have and wish to stockpile the atom bomb and those who still seek for its secret that the industrial and fiscal machinery may collapse. That would mean the creation of such social chaos that Communism would conquer without the need for actual physical conflict between those who now support it and those who would resist it.

As things are, as the menace to world peace increases, the capacity of the Western world successfully to face a breach of world peace grows increasingly difficult to maintain, if for no other reason than that, when fluidity of war material is the prime need, world shortages display themselves.

The Statist
London

There has been for many years an interesting interaction between industry and agriculture both in the South and in the nation as a whole. The mechanization of agriculture, the development of more effective fertilizers, and the improvement in transportation have combined to enable a steadily diminishing number of agricultural workers to provide more and more food to an increasing number of industrial workers, who have in turn supplied more and better farm implements to the agricultural workers. In 1890 thirty-nine per cent of the workers in the United States were engaged in agriculture, compared with 18.3 per cent in 1940. The actual number of people engaged in farming was about the same in 1940 as in 1890, although there were twice as many people in the country. The difference in the proportion of people needed to produce the food and fibre for the nation in 1890 and 1940 is largely the difference in the application of technology and science to the problems of agricultural production.

COLGATE W. DARDEN, JR.
President of the University of Virginia

Fragments

AS unpalatable as hard-tack is the truth flung at an audience recently by the public relations man of a certain cooperative organization: "Co-operatives are not likely to go too far, because Democracy is too hard work."

Great Britain's Minister of Works, Mr. Richard Stokes, recently related the following experience: Once while addressing a Catholic meeting, he quoted two paragraphs from *Rerum novarum* and asked if his audience knew the name of the author. "Karl Marx" came the reply from the back of the hall.

Only in recent years—only in the past fifty years in this country—has the urban population outnumbered the rural population and set the standards for the nation as a whole, remarks a writer in the monthly, *Frontier*. The consequences have been two-fold: the isolation of man from nature and the isolation of man from man.

Why is there so little discussion in public of the problem to which Dr. Walter E. Spahr, Exec. Vice-President, Economic Natl. Committee of Monetary Policy, refers in this statement: "Since an irredeemable currency is one of the most causal factors in the profligate spending by our Government and in the decline of the purchasing power of our dollar, such a currency should be abolished."

An editorial in *Arbeiderbladet*, Norway's leading labor paper, makes these observations: "The Government's estimate of our economic situation is characterized by the uncertain conditions prevailing in the world today. World rearmament and price inflation must of necessity create uncertainty in regard to future development at home." And, let us add, abroad.

As the spokesman of a group of Sioux, Black Elk, recently remarked: "The Indian Department will never solve the Indian problem. Why should it? When the Indian Department buries the last Indian, its only comment will be: 'Now we're out of a job!'"

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Publicity and Reading

SLAVISH regard for outward appearances is a deep-seated characteristic common to our people, North, South, East and West. How far-reaching is the tendency to judge men and things not according to their inner worth but almost solely by externals, we found revealed in an article on "The Materials of Publicity," Phillips Temple contributes to the *Catholic Library World*. He relates in a matter of fact way the following experience:

"In my public library days we found on our shelves a number of sound but unattractive-looking books that simply refused to move. Nobody wanted to borrow them. We would put them out on a display shelf and they would just stand there, listless, but not dustless. Then came our idea."

It was this, the writer tells us: "We sent them to the binder (even though their bindings were still in perfectly good condition), with instructions to let himself go in the matter of buckram colors. The gaudier the better, with plenty of gold lettering thrown in. When they came back to us, smelling pleasantly and wearing what was not then known as a 'new look,' we put them on the same old exhibit shelf and waited to see what would happen."

The result of the experiment fully met the librarian's expectation. "The things went like hot cakes, and every time we put out a new batch the public lapped them up. So I feel justified in maintaining that cotton duck (for binding purposes), at least potentially, is an effective "material of publicity."¹⁾

But certainly a poor standard by which to estimate the desirability of a book to be read, and, at the same time, proof why so many people derive

so little benefit from reading. There is evidently a lack of discrimination in the choice of books which militates against reading exercising a salutary influence on the reader of books. A book should be chosen as one chooses a friend, and, as has been said long ago,

Books should to one of these four ends conduce,
To wisdom, piety, delight, or use.

Desultory reading of the kind stimulated by publicity, exercised by newspapers, magazines, and even librarians, has not the assurance of nourishing qualities. Even though the gaudy cover may lead a reader to open a volume with expectation, he may not close it with profit. To read without profit is a waste of time. This is one reason why we agree with Thomas Carlyle's opinion: "No book that will not improve by repeated reading deserves to be read at all."

Knowledge, let us add, does not necessarily come to the omnivorous reader. There is truth in the Roman adage: "Fear the man of one book!" James Russell Lowell, almost forgotten by the present generation of Americans, named five books which in his view contained everything essential to literary culture: Homer, Dante, Shakespeare, Cervantes and Goethe's "Faust." Three of the great names mentioned are those of Catholics, but we dare say that hardly one of them is "popular" with the people whose pride they should be. Would giving them a "new look" help? We wonder.

An old engraving of Thomas a Kempis bears the inscription: "I sought peace everywhere and found it nowhere, except perhaps in a quiet corner with a good book." It was not, we believe, a "publicized" volume the writer of this sentence had in mind, praised by a reviewer using stereotyped phrases to recommend a May fly.

F. P. K.

¹⁾ Loc. cit., Jan., 1951, p. 100.

Fretting and fuming are not going to solve the Asiatic problem. Korea may, in fact, be only the beginning of a revolution which may not alone extend to all parts of the vast continent, but keep it in a state of unrest for centuries.

From Malaya there has come a letter to the Bureau which states: "We are in an acute stage of our troubles. The cost of living is rising; the disturbances caused by gangsters (Communists

working underground. Ed. SJR) are increasing and every youth is becoming interested in politics. Consequently they form a dangerous element for the future, because they are easily misguided by subversive policies. School teachers, a professor of the University, doctors and lawyers, as well as school and university students have been arrested in a recent raid on communist and other dangerous organizations."

Blind Leaders of the Blind

THE "masters and pastors" we sometimes speak of are the politicians and the men who pull the wires behind stage, and thus aid and abet them. They carry on hand in hand, making use of publicity, and lose their heads when the crisis, for which they are responsible, strikes with the fury of a cyclone. Here are a few samples and evidences of "official wisdom":

As early as 1945, Generalissimo Franco of Spain warned Britain against the "insidious power of bolshevism" and urged "understanding and comprehension" in Western Europe. The Madrid morning paper *Arriba* published an exchange of notes between Franco and Winston Churchill, then British Prime Minister.

Franco wrote: "Because we cannot believe in the good faith of Communist Russia and because we know the insidious power of bolshevism, we must consider that the destruction or weakening of her neighbors will greatly increase her ambition and power, making more necessary than ever understanding and comprehension between the countries of Western Europe."

Churchill's answer: "Your Excellency will be led into serious error if there is not removed from his mind the mistaken idea that the government of His Majesty is disposed to consider any grouping of powers in Western Europe, or anywhere else, which is based on hostility to our Russian allies or in the supposed necessity of defence against them."

A year later, the United Nations started its five-year diplomatic blackout on Spain and only recently decided to readmit the Spanish people into the community of nations.

* * *

The same people, who even today bark at Franco, whom the Reds and their allies have given a worse reputation than he deserves, are the ones who helped the late Franklin D. Roosevelt into the presidential saddle a third and even a fourth time. George Sokolsky, in a recent contribution, says in this regard:

"Mr. Roosevelt, elected to a third term, was thus enabled to prolong his private bureaucracy and to pursue policies which burdened our land with war, debt, high taxes, traitors and a creeping socialism.

"Mr. Roosevelt, a dying man, was elected for a fourth term. He went to Yalta and there agreed to arrangements with Stalin which have brought

upon this land the Korean war, mobilization for World War III and an isolationism not of our will or making."

Mr. Sokolsky believes it fair to note "that Franklin D. Roosevelt was extraordinarily popular as a person and remains so, after his death and in spite of the evidence."

But let it also be noted that this popularity was artificially cultivated by men and women who saw in Roosevelt the Progressive, who would steer the good ship "America" as far to the left as the "New Deal" would carry it. Hence too the influence radicals of various types exerted at the time. An Editorial, published in the *Chicago Tribune* on August 28, 1938, illustrates sufficiently how well aware discerning men were of the dangerous demagoguery then in vogue in the Government. Under the title, "A White Russian Makes a Mistake," the article says in part:

"Federal immigration officers in Los Angeles have recommended the deportation of Nicholas Bogomoletz, a former White Russian army general. The officer is now a cobbler in Hollywood. He entered the United States in 1922 with a former Russian nurse, Anna Zoporochuk, representing her as his wife. When he found himself in difficulty with the immigration officials sixteen years later he and Anna were married . . .

"The White Russian general made a mistake which was even more serious than his failure to legalize his relations with his companion earlier. He went to work as a cobbler. He should have been a Communist and not a White, and have attached himself to Harry Bridges, the Australian Communist, who has been trying to wreck American shipping on the Pacific coast.

"If he had done so instead of trying to earn his living as a cobbler he would have been protected by Mme. Perkins, and the immigration officers could have recommended in vain that he be deported. He should have known that the way to stay in the United States is to make a lot of trouble for it."

Things have changed since then, but the consequences of those years of pink folly are still with us. The question is, do the people as yet realize that those who promise them most are not necessarily their truest friends?

* * *

To what ends the tendencies referred to have induced, appears from an open letter, addressed to the press by former Congressman Samuel B.

Pettengill, known as a student of the federal Constitution. The terrible blunders committed by our political leaders and their all-too-apparent results are presented by the writer briefly but in language that should arouse the American people to comprehend the dangerous position into which the nation has been maneuvered by a coterie of shrewd and unscrupulous men. Mr. Pettengill declared on the eve of the New Year:

"As soon as the newly elected Congress meets, the United States Senate should at once notify the world that for all time to come no act of a President, past, present or future, agreeing or consenting to a permanent transfer of territory or property, or the forced migration of millions of people from one foreign power to another, will be recognized as valid by the United States unless and until the same has been ratified by a two-thirds vote of the Senate.

"In order to appease Stalin, Mr. Roosevelt repudiated the Atlantic Charter and every principle of international morality by agreeing to the trans-

fer of the property and territory of China and Japan to Russia; he agreed to the transfer of German territory to Poland; of Polish territory to Russia, and God knows what else . . .

"This business of permitting a few officials to secretly commit American lives and treasure to battle without a congressional declaration of war, of appeasing one ally by transferring to it the territory of another ally, or the property and persons of its civilians, and of making 'permanent' treaties with foreign powers, dictators or bandits by executive agreement, must end—now.

"It must be intoxicating to three men to carve up the world, but every instinct of liberty and morality must revolt against it."

Catholics have a contribution to make toward the discussion of problems such as those that arise from the present situation of tangled affairs. We should furnish the leadership, capable of demonstrating the right and the wrong of political action both in the domestic and the international sphere.

A Hidden Danger

AS a result of many hearings conducted by a certain Congressional Committee, there has now come from government presses a volume of almost nine hundred pages, filled with information on so vital a topic as "Chemicals in Food." There is no need of stressing the importance of an investigation intended to determine if and to what extent toxic chemicals enter food intended for human consumption, and what may be done to protect consumers against food products containing chemicals injurious to their health.

The subject should, in fact, be a popular one, because the investigation finally has to do with the health and welfare of all the people. But how much publicity have these hearings attained? Even the publication of the printed report has been buried in silence. Possibly because "business" would find it inconvenient were some of the important findings recorded in the Report made known to consumers.

Let us exemplify. Pages 85 to 112 are devoted entirely to a prepared statement on the subject under consideration and the questions regarding it asked one of the expert witnesses by the members of the Committee. While we would wish to see this testimony printed in pamphlet form, there are those who would pay to keep the

knowledge, spread out over these pages, from reaching the people. Coca Cola manufacturers would not, to mention a case, wish the information regarding the influence this beverage exercises on teeth to become known. "At the Naval Medical Research Institute," Dr. McCay stated, "we put human teeth in cola beverage and found they softened and started to dissolve within a short period. They became very soft within two days," and more of the same kind.

But let us return to our mutton, as the Frenchman would say—namely poor bread! From a good deal of testimony on the question presented to the Committee of qualified witnesses, we quote what follows. The Dr. Carlson mentioned is a noted scientist, let us explain, long on the faculty of the University of Chicago Medical School.

A Bit of Testimony

The Chairman. Doctor, you say in the milling of wheat we throw away the parts that have the greatest food value, nutritional value. Would you elaborate on that just for our information?

Dr. Carlson. We throw away the germ and the vitamins and a great deal of the valuable proteins and retain essentially the starch. We mill out or throw away twenty percent of the good food. We do put back some of the iron, some of the

vitamin, and we call that bread or flour enriched, when as a matter of fact it is still impoverished.

The Chairman. Is there any way that you know of, that we could utilize all the food values in wheat?

Dr. Carlson. Well, I do not know, sir. It would take a long time. In my childhood in Sweden, we milled the rye with the handmill and we did not store the flour for months or years. In the ordinary milling the whole-wheat flour goes rancid in time, that is, in the ordinary modern milling. The fat in the flour goes rancid, sour, on standing. That is the big problem.

Then we could not include everything and have it white. It is a superstition that good food value means whiteness, and so on. It is tradition.

The Chairman. Do you think the health of the Nation would be improved if we had that type of milling?

Dr. Carlson. The health of the Nation has not been so seriously impaired, I mean, that of people of the United States, because of the abundance of other good food. But believe it, my friends, if we had to depend on white bread, as the people in the Orient depend on polished rice, we would be a sicker people than we are. We do not know what is going to happen one hundred years, or five hundred years, or one thousand years hence with the increased population and not a proportional increase in our production of good food. If we go on and deteriorate our food like bread, it is not going to be so good for us.

The Chairman. Are there any other questions?

Dr. Hedrick. I have a question. Doctor, has it been your observation that there is a great increase of arteriosclerosis, heart disease, in our people today?

Dr. Carlson. Yes, but the reason for it is not known. There is an increase in the number of older people in society, and that means the number of people who would have heart disease and arteriosclerosis. Yes, there is an increase, but the cause is not known.

Dr. Hedrick. How do you explain that increase? Do you think our food has anything to do with it?

Dr. Carlson. You mean increase in—

Dr. Hedrick. The number of arteriosclerosis cases.

Dr. Carlson. We do not know. It is just the same as with cancer. There are several hundred known causes of cancer, but we do not know what

the particular causes in any one case are except in the mice. No, that is one of the \$64 questions in biology and medicine today, and I am very sure that it will not be one factor. There will be a great many factors leading to this sclerosis.

Dr. Hedrick. Nowadays, Doctor, we live out of tin cans mostly, you see, and years ago we got fresh vegetables out of the garden. Do you believe that could have anything to do with it?

Dr. Carlson. Do not ask me if I believe. I don't know. But it is a legitimate point of attack to find out, and we have means of finding out. But it is not only tin cans. Look at the industrial development and poisoning of air, water, soil and food in the last fifty years. I am sorry; I have not all the answers.

Mr. McDonough. Doctor, we have heard a great deal of testimony about these bread softeners, principally because bread is one of the staple items of the diet, and one of the great volume items of the diet. Do you know of any other chemical adulterant in food that is used in the preservation or for the apparent improving of the appearance of food that comes equal to the softeners? Is there any other product on the market that you are familiar with that is used in food preparation that this committee should look at as seriously as we are looking at the bread softener?

Dr. Carlson. No, I think this, at present, is probably problem No. 1. I think so. I think you should look into food processing. I think you should look into another very important field, namely, antioxidants for foods, substances that will prevent deterioration of fats, rancidity.

Mr. McDonough. In what particular foods are they used?

Dr. Carlson. That would be lard, butter, and if we have the milling of whole wheat, it would be wheat flour, because rancidity there is another drawback of leaving the germ in.

Mr. McDonough. You think the large amount and the high refining of white flour is brought about because of the great volume that the public consumes and the manner in which it must be stored and transported and packed, that these things are used to preserve it so they can be transported for a long distance and stored.

Dr. Carlson. That is one factor, and I think the other factor is tradition. Two thousand years ago, in the days of the glory of the Roman Empire

in Europe, then the wealthy people, the superior classes, had white bread and the lower classes had dark bread. So it became a social distinction. Now that tradition is still here. I have seen educated American women, college graduates, crying when they saw the Russian cossacks eating

that black bread, which is whole rye, and it is the thing that keeps the Russian going. We ignorant Americans cry and think that is terrible.

Mr. McDonough. That is all. Thank you.

The Chairman. Thank you, Doctor, and we appreciate your cooperation.¹⁾

Exponents of Social Charity

AT the masthead of Colum Federal Credit Union's letter-sheet appears the statement: "Owned and operated by and for the people of Saint Colums Roman Catholic Parish," namely of Philadelphia. At the bottom of the same sheet are enumerated the various organizations with which this Credit Union is affiliated, among them the "Catholic Central Verein of America."

We have every reason to be proud of this organization. It was organized eleven years ago and the receipts of the first week of its existence amounted to only \$62.50. According to the financial and statistical report of Colum's Credit Union, dated February 28, it now has total assets of \$305,333.32. Let us state right here, that the treasurer's salary is only \$560.00 per annum. There are at present 1947 members.

Interesting as these figures may appear, they pale before those which relate to the number of loans made since the beginning of the Credit Union and the amount loaned. With other words, in nine years of its existence, Colum's Federal Credit Union supplied 8,225 borrowers with a total of no less than \$1,526,612.77.

A letter, dated at Philadelphia, March 5th, addressed to the organization demonstrates both the need and the accomplishments of this remarkable institution. The writers state:

"There aren't words of appreciation and gratitude enough that Joe and I can extend to your wonderful corporation, for helping us financially. Not only have we peace of mind, but besides repaying our loan, and doing away with that exorbitant interest, we have after ten years, achieved a goal which we shall try very hard to keep: namely, our savings.

"It's a grand feeling to have bills, that we just couldn't seem to clear up, all paid. It's also grand to think there are folk like your corporation out to help folk like us!

"Please extend our sincere thanks to all members who helped us, and only hope you can aid many more like us!

"Again thanks."

Since the present treasurer tells us that the inspiration to organize this Credit Union came from us, we may say, on our part, that the officers of Colum Credit Union began their effort and have sustained it throughout the years with an unusual degree of enthusiasm. Hence, we are not astonished to be told by the present treasurer, Mr. Howard J. McIlraine:

"I wish that the ability were mine, to put into writing so many fine experiences I have had in this Credit Union movement, helping individuals and families solve their financial problems, giving them the opportunity and disposition to appreciate the Justice and Mercy of God." He finally assures us: "My prayer is that you will continue this drive for Credit Unions and all of the Catholic Social Action work you have been so ably fostering."

Good News from Rochester

A policy repeatedly recommended by us, group organization of the Parish Credit Unions of a city or locality, has been adopted by the four "Peoples Banks" of Rochester, N. Y. They again met in annual meeting on February 23 in Perpetual Help Parish Hall. All of the four Unions reported on this occasion.

As of December 31, 1950, their total assets were \$343,578; of this sum \$189,866 represented loans, while cash on hand and in banks amounted to \$20,163. Holy Family Parish Credit Union, one of the group, with assets of \$256,830, is the largest Parish Credit Union in the State of New York. According to a statement of its treasurer, Mr. Charles J. Miller, this benevolent institution has since its organization in April, 1937, granted members, in need of financial aid, the use of \$1,924,179.

Perpetual Help Parish Credit Union, also a member of this group of four, cultivates a policy which is all too often neglected. According to Mrs. Irene Bock, treasurer, the children of the

(Concluded on page 36)

¹⁾ Chemicals in Food Products. Hearings. Wash., 1951. Pp. 317-318.

SOCIAL REVIEW

Catholic Social Action

A CHAPEL is to be erected at the vacation home of the Catholic Worker's Movement of the Netherlands, located at "Nieuwenwoord near Hilversum, to commemorate the sixtieth anniversary of the Encyclical *Rerum Novarum*, and the twentieth of *Quadragesimo Anno*.

The cost of construction of the chapel will be defrayed by the members of the organization scattered over Holland.

THANKS to the tireless and persistent efforts of Bishop Joao Battista Muniz, the percentage of malaria victims in his Brazilian See has dropped to one in a thousand.

Soon after his installation in 1942, Bishop Muniz, a Redemptorist, undertook a vast programme designed to improve the moral, social, health, and economic status of his people.

IN behalf of the unemployed, of whom there are so many in Italy, Cardinal Schuster directed a strong appeal to the Italian Government to provide work for these people. "The phalanx of the jobless represents a verticle sixth column," the Archbishop of Milan declared in a Lenten Pastoral Letter. "It is useless to prepare arms and soldiers for the nation's defence in case of war if some 2,000,000 unemployed are left to roam the streets of Italy." Postwar economic misery was the strongest ally of international Communism and one of the causes of immorality and irreligion, he stated.

The Church had spent milliards of Lire on relief, but now these people "embittered and disillusioned, no longer want alms but demand imperiously that the Government take energetic steps to fight unemployment."

IN a pastoral letter to the clergy of Montreal Most Rev. Paul-Emile Leger, Archbishop of Montreal, has banned the playing of games of chance, especially bingo, in parish halls. Bazaars at which games of chance are played are also prohibited.

"Games of chance," the Archbishop wrote, "destroy the real spirit of charity because the money is given in the hope of the giver of being able to gain more, but not for a supernatural reason and to help the poor and needy."

MSGR. Antonio Vergani, the Vatican's representative in Israel, placed at the disposal of the Israel authorities one of the largest convents

in the Haifa district for the use of two hundred immigrant children.

The convent was made available to the children for four months so as to spare them the hardships of living in makeshift tents during the winter rainy season. Jewish teachers and nurses assumed supervision of the children in the convent.

Apostolate of the Sea

A CLUB for Catholic seamen has been opened at St. Francis Church, Marina, near one of the chief entrance gates to the extensive dock system of the great port of Alexandria.

There are commodious rooms for recreation and a large garden at the club, with the church adjacent as Mass centre for the thousands of Catholic seamen of all races who frequent this Egyptian port.

Public Assistance to Private Schools

THE Catholic Institute of Paris is to receive a grant of five million francs under a decision of the Municipal Council, which has voted assistance of eight million francs for private schools of the city. This is the first time in the history of the Institute that the Paris Council had granted assistance to the Catholic institution.

The Institute now has an enrollment of 3,000 students and will soon celebrate the 75th anniversary of its founding. Although noted for its high scholastic standards and its outstanding faculty, the Institute has been in financial difficulties for some time past, mainly because, as a private school, it lacked state subsidies granted to public schools only.

Decreasing College Enrollments

STATE Universities and Colleges, with the other institutions of higher learning in the country, are feeling the effect of decreased enrollments. According to a report from the Office of Education, Federal Security Administration, approximately 2,295,000 students were attending higher educational institutions in the fall of 1950—a decrease of 6.6 per cent from 1949 fall enrollments. The total of students attending college for the first time was down 7.3 per cent from the 1949 figure. Veterans, numbering 575,000, comprised 25 per cent of the total student body last fall, as compared with 856,000—35 per cent—in the corresponding period of 1949.

In 1947 1,122,000 veterans were enrolled, almost twice as many as in the fall of 1950.

The decrease in total enrollment from 1949 was almost all accounted for by that of men students. Enrollment of women dropped only 0.2 per cent, that of men 9.3 per cent. Men, nevertheless, still outnumbered in higher educational institutions by a little more than two to one.

In Behalf of White Collar Workers

QUITE generally the social problems known to Europe and America are found today also in Asia and Africa. One of the leaders in the public life of India, Sri C. Rajagopalachari, has appealed to the workers of the Western India Match Factory at Tiruvottyur not to think in terms of strikes. He said that workers were in a better position with improved conditions of service than the white collar clerks. While expressing satisfaction at the rises the workers have got in leaps and bounds during the last ten years, rises warranted by the jumping prices, it is regrettable that clerks and teachers have been left behind.

This is, as has been pointed out, obviously an unbalance. Consider only the education and standard of living of our cultured clerks and teachers on the one hand, and the cost of living that has gone up 400%. Remember that this unbalance is not only economical but also psychological. It is not enough to try and keep the workers contented. A discontented middle class can also be unsettling, though their patience is longer.

Bonus

AT Bombay the Labor Appellate Tribunal has held that bonus to workers could no longer be regarded as "ex gratia" payment, because it had been recognized that a claim for bonus, if resisted, gave rise to an industrial dispute. Since both capital and labor contributed to the earnings of an industrial concern, it was but fair that labor should derive some benefit if there was a surplus, after meeting "prior and necessary charges." Another triumph for labor was the power of the court in going into the "prior and necessary charges" and adjusting them (as did the Tribunal in this case) to what is legitimate.

In reporting the case the *Examiner*, of Bombay, declares: "No more can Capital indulge in arbitrary calculations as to what are its 'prior and necessary charges.' No more can Labor blindly claim all the gross profits in a short-sighted, turbulent manner, without taking into account reserves that are required for the running and rehabilitation of the industry. They cannot kill the goose that lays the golden eggs."

Militarization

FROM a deep-seated opposition against militarism the nation is fast turning to what is at least a passive acceptance of militarization. Two States, New York and New Jersey, have taken initial steps toward uniting their military forces in an emergency. An interstate compact for this purpose, probably the first such interstate military agreement since the Revolutionary War, has been signed by Governors Driscoll and Dewey and now awaits ratification by the respective Legislatures and by the United States Congress.

Briefly, the compact provides that each state guard would aid the forces of the other state or of the United States in protecting interstate bridges, tunnels, pipe lines, communication facilities, and other vital installations. Military support also would be provided for civil defense agencies. As drafted, the compact is available to any other state which wishes to participate by taking appropriate action to ratify.

A New Credit Venture

THE Development Credit Corporation of Maine, chartered by the 1949 legislature, is acting to remedy the shortage of risk capital, one of the major hazards to modern industrial production. This unique cooperative agency lends money supplied by banks and other fiscal institutions to companies unable to obtain adequate financing elsewhere. There is believed to be no duplicate in any other state.

The first loan was made in May of last year. To about January 1 eight loans have been granted and three approved. The eight loans have resulted in the employment of more than 1,300 persons. Thus far the directors have limited loans to companies engaged in manufacturing, processing, or fabricating. Loan applications usually are reviewed by local area committees which study the applicants' assets and prospects, and ascertain that the loan cannot be obtained elsewhere. Loans usually are serviced by a local bank which cooperates with the state agency.

Bureaucracy in Government

THE Citizens' Committee for the Hoover Report has made public a letter received from a university president reporting that one Veterans' Administration (VA) contract alone with his university required more than 1,500 signatures and initials. Dr. Robert L. Johnson, chairman of the Citizens' Committee, drew attention to what he

called a "startling new example of VA red tape," in releasing the letter which Dr. Alvin C. Eurich, president of the University of the State of New York, wrote to VA Administrator Carl R. Gray.

This University consists of some 33 different institutions. On contracts covering only six of these institutions, Dr. Eurich said, signatures or initials of administrative officers of the university were required in more than 2,200 places. Contract V3007V, at the Institute of Applied Arts and Sciences at Buffalo, required 1,500 signatures.

DELVING into the cost of processing government orders, the Overstaffing Subcommittee found that it set the taxpayers back \$13.39 on the average to process all purchase orders, including one for a 50-cent popular men's magazine. "Wasteful and extravagant" procurement methods were held responsible by the Committee.

The same Committee, according to report, found that in another Federal Bureau it cost an average of \$17.35 to process such orders, including one for \$2.45 for paper cups on a plane used by the Bureau's executives.

Still another unit racked up an average cost of \$13.78 to process orders, including one for 32 cents.

Poor Market Facilities

THE neglect of the system of "free enterprise," which has so many zealous defenders, to provide properly for the needs of the people is all too evident. During the past year, a House subcommittee toured the country and found the markets around the nation in frightful shape. Farm commodities come into most markets and then must be handled many times with consequent huge labor costs, excessive spoilage and eventual high prices to consumers. The subcommittee said that many markets were so antiquated that it actually costs more to handle vegetables, poultry, eggs, dairy products, meats, etc., than the farmers get for these commodities. Modern marketing facilities, the subcommittee said, would mean that farmers could get more, consumers pay less, and the food handlers still make as much or more profit.

The bill under consideration does not provide for the granting of Government money. It merely sets up a Government mortgage insurance. Most firms occupying present antiquated markets are small and would be unable to construct better facilities for themselves. They would even find it impossible to establish enough credit to get loans for the purpose from private lending agencies. The bill proposes that the Government guarantee such loans, not make them. With a Govern-

ment guarantee, the legislators feel, the lending agencies would not hesitate to lend the money. Capital, with other words, refuses to help provide for improved marketing facilities, although to do so would benefit the common good.

Small Holdings

IN all parts of the world Governments are engaged in promoting the acquisition of land by tenants and share-croppers. In India, President Rajendra Prasad signed the Uttar Pradesh Zamin-dari Abolition Bill which was passed by the State's legislative council January 16. Clause 340 of the act authorizes acquisition of intermediary rights over 2,000,000 landlords and will release over 7.5 million peasants from what the state's chief minister has described as "feudal bondage."

Compensation to the dispossessed Zamindars will be paid partly in cash and partly in bonds.

Rural Industries

WHILE little is being done in our country to prevent the complete loss of rural industries, there is an organized effort to promote the crafts in rural England. Towards the end of last year there came from the press the annual report of the British Rural Industries Bureau for 1949-50. Founded in 1921, it provides an advisory service for, and aims to maintain the highest standard of workmanship among, rural craftsmen. It works in close cooperation with the National Council of Social Service and various trade organizations, and is almost wholly maintained by grants from the Development Fund, made on the recommendation of the Development Commissioners. The booklet explains the progress made in 10 industries, and ends with a description of the costing and marketing services.

The bureau engineering service points out that an increasing number of blacksmiths are realizing that their prosperity depends on the sound choice of suitable welding and engineering equipment, for work on the anvil is diminishing, and it is upon this problem that much of the work of the bureau's technical officers is concentrated. In woodworking, the bureau offers a service to rural hand-made furniture makers, turners, and certain classes of boat builders and repairers, in addition to the country builders and joiners, wheelwrights and cart and trailer builders, who represent the main woodworking industries to receive assistance.

An economist and market intelligence officer has been appointed, and the bureau has cooperated with British Handicrafts Export in introducing craftsmen to markets oversea.

HISTORICAL STUDIES AND NOTES

LAY DOMINATION IN GERMAN PROTESTANT CONGREGATIONS IN PIONEER DAYS

UNIVERSAL Liberty of Religion created certain difficulties in America in the government of German Catholic as well as Protestant congregations. The Catholic missionary always enjoyed the protection of Bishops to a certain extent. There were basic laws of the Church which granted to the priest liberty in the administration of his church and no Bishop would permit the laity to interfere in these matters. Time and again the Bishops would resort to the heaviest penalties to curb the arrogance of trustees and their abettors. However, the *Prediger* of the German Protestant communities had no such support; he depended on the good will of the people and had to tolerate lay domination, even in its ugliest form.

The Catholic missionary enjoyed the benefits of the missionary societies of Europe which extended to him and his congregation needed financial aid. Not so the Protestant *Prediger*. His co-religionists in the Fatherland showed little or no interest in his work in America and financial help was not to be expected from them. The American Synods treated him no better.

We have a graphic description of the hardships experienced by an immigrant Protestant *Prediger*, in 1845, in the writings of J. G. Buettner, *Briefe aus und ueber Nordamerika* (vols. II, Dresden and Leipsic, 1845). The author is a Protestant of anti-Catholic sentiments. The perusal of his letters is instructive because they prove to what lengths lay dominations will go in church affairs and how harmful the abolition of the hierarchy was to the Protestant Ministers.

Rev. Buettner writes: The story of the eventful life of Pastor Allardt is remarkable and supplies a tragi-comic contribution to the lot of the German *Prediger* in America. At the same time the history of his congregation is no less instructive as an example of how congregations are organized in the United States. Pastor Allardt had been the *Prediger* of the German Evangelical congregation in New Lisbon, Ohio, and had charge besides of some smaller groups in the "woods." He labored with zeal and love in his district, yet he desired to obtain a better position which would furnish him the means for easier livelihood and better support of his family. This ambition was

surely justified. However, there is no government board in America which makes appointments and transfers the Ministers from less desirable positions to better ones. The pastors must look out for positions in cases where there are no vacancies. There are always, like in Germany, numerous applications for paying positions. On such occasions no scarcity of Ministers is visible and the stereotyped call: "Come over and help us," is no more heard. Of course, the fat cows are pastured by the German American colleagues, because they pretend to know better the art of pastorization; the lean cows are left to the "Germans" i.e. German immigrants.

Pastor Allardt was first called by the High-German Reformed Synod of North America to organize a congregation in Baltimore, where the former flourishing German Reformed congregation had been disbanded. He was instructed to assemble the dispersed members and to form a new congregation. He accepted the position and set out for Baltimore, expecting to find a large and fruitful field of labor. He himself reports: "Trusting in assistance from Above I began to work, sparing no toil nor labor. I preached every Sunday three times at different places in the city and expected in this way to gather the members of the once flourishing German Reformed congregation, whom I could find. I gained a goodly number for my cause, yet the obstacles placed in my way were unsurmountable; at last I became helpless and knew no way out.

"In the extremity I placed my fullest confidence in the assistance of the Synod which assembled here in the Fall. I reported to it my failure and requested the conditions be examined and that another colleague should be engaged to preach and thus to take my place; in this way better results might be obtained. All this was done in the manner proposed by me. Yet no change in the situation was effected. The Synod came to the conclusion that nothing good could be achieved and hence I was ordered to take care of the vacant congregations on the Upper Susquehanna in Pennsylvania. I preached there for four weeks in seven congregations with good results and was everywhere well received. One of these congregations had elected me unanimously and in the others I had a following. However, in the last week I was robbed of the fruits of my labor by the Rev. Seibert who forced himself into that congregation and was accepted."

Allardt went then to Chambersburg, Pa., where he reported to the Missionary Board and awaited their further orders. The gentlemen of the Board decided to send him to the West, with other words, they dropped him. Since they had no knowledge of any vacancies there, they told him, he should apply to his Classis (Board) which should employ him as missionary at ITS cost. This was the best way to get rid of him and not to spend any more money on him. "You have to go to the West; there you will find congregations or an opportunity to form congregations", that was the direction given him by the eastern Ministers who themselves had charge mostly of from six to eight populous and rich congregations, yet none of them was willing to give up a single one in favor of the immigrant German Minister.

Allardt was appointed by the missionary board of his (Reformed) Classis to take care of the Germans in Portage County, Ohio. He preached in five different places, had large audiences and was asked to be their Preacher. However, the prospect was so bleak that Rev. Allardt could not accept their call, because otherwise he would have incurred greater privations than he had suffered all along. He failed to form a congregation in Stark County, Ohio, because none of the Ministers kept their promise to give up a congregation which was located nearest the place of the contemplated new organization. Finally he succeeded to receive a number of small congregations in Marion and Delaware Counties which promised to supply him with a sufficient livelihood. These congregations were scattered far and wide. On his last missionary trip he had covered 1800 miles, 1200 of them on horseback. He delivered seventy sermons, baptized eighteen children, married three couples, held six funeral sermons and distributed communion six times.

The zealous missionary Allardt was greatly disappointed in his expectations. The congregation in Marion, Ohio, was on the point of disbanding and there was little hope of re-uniting it. "At no place", Rev. Allardt wrote, "have I found such a variety of creeds". The rural congregation in Marion County could have grown numerically strong, but for the separatism and methodism of large crowds, who did everything in their power to weaken his flock.

Thus people act everywhere, but especially in America, the country of complete religious toleration. They consider every ecclesiastical regulation a restriction of religious liberty and oppose

it by every means. Their uneducated Preachers are arch-enemies of the educated men and almost in every one of their sermons rant against them as being devoid of God's Spirit. Rev. Allardt had been living there for some time leading a most miserable existence. Finally he left the place and settled in Delaware, Ohio, whose congregation supported him better than any other. His dwelling became more pleasant, but his financial difficulties did not abate. He had charge of six congregations but in two years and three months received just 400 Dollars; not quite half of that sum was paid in cash, the rest consisted in goods, 60 Dollars were fees. Finally Rev. Allardt was forced to leave the place to look for a position which would sufficiently support his family. He found it in Cleveland, Ohio, where he settled on July 27, 1839.

On April 26, 1835, first steps were taken to establish a German Evangelical Protestant congregation in Cleveland; 74 Dollars were subscribed and Mr. Tanke was elected Preacher. Things went well the first year. But in June 1836 a certain Mr. Buse turned up in Cleveland and began to preach to the congregation. Before long the congregation was divided and a part elected him as their preacher, whereas the other part remained loyal to Rev. Tanke. The latter however, resigned and sometime later the former was forced to leave the city on account of certain acts of immorality. A new preacher was elected who received in salary and fees a total of 315 Dollars and 50 cents. He, however, served a year and six months, and then returned to Germany, where the "pastors are a hundred times better off than in America" (August, 1838). Several applicants for the position were rejected, till finally Rev. Allardt was elected. His salary was 370 Dollars.

Rev. Allardt and his family are happy and contented. He is well liked and the congregation prospers and promises to become one of the most flourishing congregations in the State of Ohio, provided it remains united. Yet no German Protestant congregation is safe against the inroads of the sects. Troubles are always in the making. A German Jew, who has joined the German Methodists, had gone from house to house to spy on his people. The congregation had to be prepared to weather a storm. This is one of the disadvantages of absolute religious liberty. *All those who in Germany clamor so vociferously for such liberty should be sent to America, where they will have ample opportunity to observe in every*

city and hamlet the dreadful disturbances and the insane religious excesses of the sects. If they would see with their own eyes and hear with their own ears these conditions, they would change their minds, provided they otherwise profess the true Christian Faith and are anxious to promote it. However, it seems that those who so loudly demand unrestricted religious liberty are often enemies of the Gospel. Such religious liberty breeds the greatest and boldest impudence; it causes just the vices which the true Christians must avoid: enmity, quarrels, envy, wrath, brawls, discords and so forth. As things happened in Cleveland, they happen everywhere.

The Jewish proselytizer in Cleveland after canvassing the territory called in reinforcements and then every Sunday, nay every evening, they shouted so loud that the noise was heard on the streets; thus they ran down the congregation. For a time the rowdies kept away from the congregation till they became more courageous; since the novelty drew large crowds, consisting of the rabble, they were emboldened to such an extent that they began to start trouble for the congregation, in the same house and on the same floor, where the congregation held services in a room which had been rented. They went even further: they held their services at the same hour as the congregation. When the congregation would sing or listen to an edifying sermon in their large room, the sectarians would howl and scream in their smaller room across the corridor to disturb the congregation. Their uneducated preacher would rave, roar, vociferate, curse and thunder against the congregation just as the malignant spirit led him. At last the sectarians used violence to keep out the congregation. The disturbances caused the police to interfere; the sectarians were forced to vacate the place. The trouble-makers did not however gain many adherents; a few old women and a few love-sick servant girls formed the group of their converts.

Now the sectarians tried to gain their point by secret machinations. The Jew went around spreading all kinds of scandalous stories against Rev. Allardt. He won the favor of the English Methodists and in one of their churches public prayers were said for the German Protestants who were persecuted so violently. In the *Christlicher Botschafter*, the organ of the Evangelical Congregations, the sectarians published an article on January 1, 1841, which states, "despite the sermons of the Priest of Baal against them, the Sun of

Righteousness begins to enlighten many a mind and the prospects of many conversions are excellent". This was mere boasting. Despite visits in the homes, ravings in their sermons and prayer-meetings the sectarians could gain only a few of the congregation to their cause. Rev. Allardt's congregation built a stately church for 3600 Dollars and before long the sectarians will have to leave their field of sinister operations.

However, a new enemy has made his appearance. A congregation of TRUE Lutherans with 60 members has been organized and a Lutheran Minister preaches to them every two weeks since Easter of 1843. In the interval a licensed candidate takes his place. All this again causes friction, quarrels, disputes and exasperation. How can religious life flourish under such conditions? Before long, the German Methodists and Nastians will come and will open the attack with their small and big guns. For the time being there is constant reconnoitring, skirmishing and battling in that section. Religious liberty permits of all this, but I repeat again: Can true religious life thrive under such conditions? By no means. Experience teaches this.

You marvel, dear friend, that so many sects spring up among the Americans in general and the Germans in particular. I marvel that not many more have sprung up in view of the unlimited liberty of religion which allows every one to preach publicly his religious conviction, even if it were the greatest nonsense imaginable, and to gain adherents. I will show by a single example how sects are formed. The Evangelical Congregation, called after their founder Albrechtsleute, in 1842 expelled a Preacher named Kuemmel because he condemned to hell all Preachers who baptized and distributed communion differently from the manner observed by him. Consequently Rev. Kuemmel gained a large following and now America has one more sect, the Kuemmelleute. If Germany had the same religious liberty as the United States, the German Church would be torn by the same insane abuse of that privilege.

The Germans of America are very much inclined to sectarianism. Here you find Lutherans and Reformed, both divided into old and new churches, Mennonites, Reformed Mennonites, Tunkers, Albrechtsleute, United Brethren, Amishs, Winebrenners, Seventh-Day Baptists, other Baptists, Methodists, Rappists, Baeumlerians, Hablistonleute, Kuemmelleute, Reilyites, Dutch Re-

formed, Evangelical Protestants, Rationalists, Papal and Anti-papal Catholics and a great many No-Churchmen who oppose all sects and denominations. The Americans on their part are also split up in numerous sects and denominations.

Dear friend, should you know of some man who intends to found a new sect, but is prevented to realize his ideas, or of a man who denounces restrictions in matters of faith and conscience, because he cannot do what he pleases, send him to the United States; there he will find liberty and will be able to find followers for his new religion, may his new foundation be ever so nonsensical; the madder the better.

In Buffalo there are three congregations of Old-Lutherans. The largest is that of Pastor Grabau of Erfurt. The members of that congregation, like their intolerant pastor, condemn all Protestants of German descent and cause dissension and discord in every congregation. In their hymn-book, which was printed in Bremen, the German people of Germany are called "a criminal nation which is condemned by God and an insidious generation of vipers" (*ein von Gott verworfenes, frevelndes Geschlecht und eine freche Schlangenbrut*). In the newspaper: *Anzeiger des Westens*, is printed: "The chains of worldly despotism and arbitrary compulsion of creed are severed and the wounds inflicted by them begin to heal which have been painful documents of the cutting yoke borne for so long a time". It is surely ridiculous that those Old-Lutheran preachers speak of tyranny, chains and so forth endured in Germany and do not see that they themselves are laying a heavier yoke on the shoulders of their church members than was ever placed on them by the German government and church authorities in Germany. The Lutheran pastor Guenther in Buffalo is decried by them as a hypocrite, a Jesuit and the like, and is hard pressed by them, finding it difficult to defend his congregation against their attacks. Another pastor, living some distance from Buffalo, has complained bitterly about the inroads of the Old Lutherans; he said: I have a large congregation which lived in peace. When the Old Lutherans from Buffalo invaded my parish, dissension and altercations followed. If they continue to do so, my congregation will surely be ruined.

The Old Lutherans teach that their church is the only saving church, because she alone teaches and believes the pure Evangelical Apostolic and Catholic doctrine of faith and she alone adminis-

ters the holy sacraments without any alteration; she does all this for the simple reason that she always adheres to the saving Words of God. In one of their tracts they state: "The Evangelical Lutheran Church professes solemnly and must profess that the Faith which she teaches is the ALONE SAVING FAITH. Professing this we Old Lutherans do not claim that those who do not publicly join our Church will be damned eternally or what is more, will be damned BY US. The true Christian does not condemn anyone; the judge is the Lord. All we say is this: He who does not profess the faith which the Old Lutheran Church teaches, cannot be saved.

The history of those Old Lutherans is very interesting, from their emigration to America up to now; it shows plainly what has to be expected from them, if they would become dominant in the German Protestant Church. Their prominent traits of character are domineering, intolerance and excommunication. These evil traits became apparent already in Hamburg before embarkation. Pastor Krause who made arrangement for emigration of his congregations to Australia appealed to Bishop Stephan for help. However, the latter told him that he could not expect any help from him as long as he and his congregations do not confess that they are "fallen-away Lutherans who could be taken into the True Church by nobody else than by him". Pastor Krause went to America without his congregation, settled in Buffalo, New York, and organized an Old Lutheran congregation. His congregations followed him later without knowing of the conversion of their pastor. Pastor Krause met them unexpectedly in America, assumed their pastorate, but shortly after absconded, returning to Germany and applying for a position in the formerly decried Evangelic United Church. Krause's congregations in Buffalo were tolerated by the Old Lutherans for some time, but finally they were excommunicated by Pastor Grabau; no Old Lutheran was allowed to greet them, to talk to them and their children received the permission to insult them on the streets. On September 12, 1841, a formal bull of excommunication was drawn up and handed the respective excommunicated persons the next day. In this document the pastors, elders and delegates of the Evangelical Lutheran Church declare that they cut off from the communion of the holy Christian Church, in virtue of the power given them to bind and loose (quoting Matth.18,18), all persons named in the document. On the fol-

lowing Wednesday, this bull of excommunication was publicly burnt in front of the church just as Luther burnt the pope's bull. A barrel filled with wood and shavings was set a fire and a member of the congregation held the bull over the blaze, repeating Luther's words: "Since you have grieved the Holy of the Lord, the eternal fire may agrieve you and eat you up".

It is remarkable that the members of the Old Lutheran congregations value higher than the Gospel what their preachers say; they take everything for granted, even when the thing is ever so absurd. I do not think that the Old Lutherans will prosper and flourish in the Land of Liberty and I doubt whether Germany loses anything by their emigration.¹⁾

In Wisconsin Territory, from thirty to forty Ministers are active in preaching the Gospel. It is a pity that those preachers, belonging to various American, sects preach so many varieties of doctrines. Of course they are all proved from the Bible, but must certainly tend to confuse the minds of the people. One preacher, with a long beard reaching to his breast, shouts: "If there is a hell, show it to us. Away with your hell's fire". Another announces: "All elect were chosen by Jesus Christ at the beginning of the World". "You are saved by the grace of God". "How foolish to think that Bible study and temperance-societies will better men". "What connection is there between the works and the redemption?" Another preaches: "Sins are not remitted without baptism". "The Holy Ghost descends only after immersion of the baptized person". "Man is by nature innocent". Another shouts: "Penance is nothing else but sorrow for sin". "We do not believe in a symbolum of creed". Another preaches: "A new and better religion will be forthcoming". "The new Jerusalem will be erected". The sixth and seventh preaches differently again and there is no end of varieties. All these conflicting doctrines must necessarily confuse the minds and will result in atheism.

Mount Eaton has two German congregations, one Lutheran and the other Reformed. The latter was organized largely by Swiss from the Canton Berne. They started a great dissension, because they would not discard their hymn-books, whereas the German-Americans demanded a uniform song-book. The Pastor was powerless in this matter. The Lutheran congregation is larger

than the Reformed, but often without a preacher. Both Lutherans and Reformed like to visit the exciting revivals of the Methodists, especially the young people. In this way some of them were gained for the sect. To offset the evil influence of the Methodists, both the Lutheran and the Reformed pastors at Lebanon introduced prayer-meetings, such as those of the Methodists. However, the elder members of both churches opposed this innovation. Another cause for dissension was the abuse of disputes and altercations engaged in during those prayer-meetings. The Lutheran pastor would not allow women to pray publicly, whereas the Reformed pastor did not object to female participation. Both pastors appealed to the Bible and the parishioners disputed hotly against each other about the correctness of this matter.

I was invited by a farmer in the neighborhood of Mount Eaton to stay with him over night. This man was well-to-do and influential in his district. When we began to discuss the affairs of the church and the pastor, I noticed soon that he is the man on whom depends the existence of the Reformed pastor. He remarked among other things that he was instrumental in having the former pastor removed. About the present pastor he said that he will take good care of him as long as he preaches what suits him. If he should follow his own notions, he cannot retain his present position in the congregation. Woe to every pastor whose congregation has such an autocrat! Alas almost every congregation has one or more of such autocrats. I myself must confess that I have found such men in almost every congregation I have visited in my travels.

In Wooster, Ohio, are two German churches, a Lutheran and a Reformed. The Lutheran congregation assigned to the pastor a salary of a little over one hundred dollars annually. The committeemen take up the subscription and collect the money. This is a very disagreeable task for these men, because now a member does not subscribe anything and then another does not pay his subscription. When I stayed at the place, a committeeman came on a Sunday with the list and declared, he would no longer attend to this business, because he was tired of being ridiculed, teased and insulted. Another committeeman will not fare any better. Many a time the pastor is forced to collect the salary himself. How humiliating this business is, every one may imagine. Such a pastor will find the subscription list to be

¹⁾ The writer was wrong; the old Lutherans have flourished in our country for the very reason of their strict adherence to fundamental doctrines.

deceptive. Now one member has left the place without paying the subscription, another states that he pledged too much and cannot pay the subscribed sum, a third member declared himself bankrupt and has no money, a fourth member is "on the outs" with the preacher on account of a remark made in his sermon, the fifth changed his mind, the sixth demands a moratorium and so forth. This is a real calamity, and the pastor must be satisfied, if he receives the cash money in small amounts from the committeemen. Of course, Preachers who receive a fixed salary from the congregation are well situated, yet at present there are only a few such congregations. In Wooster I witnessed an instant of rudeness of parishioners toward their pastor. A member of the parish who considered himself to be educated because he possessed a number of books, on Saturday evening asked the pastor to let him have his buggy for the next day. The pastor readily granted his wish. The man wanted to use the vehicle on a pleasure trip. During the night, at 2 o'clock, a man knocked at his door; he had come to request a funeral sermon for 9 o'clock on Sunday morning, to be preached at a place seven miles distant. The pastor accepted the call. Since he was not in a condition to ride on

horseback, he wished to use his own buggy. When the church member came with a friend to claim the buggy, the pastor excused himself, explaining the unpleasant situation he was in. Thereupon the friends began to quarrel and insist on the use of the buggy. The pastor finally let them have what they wanted in order to have peace.

(To be concluded)

FR. JOHN M. LENHART, O.CAP.
Translator

Our attention has been called to the omission from the article on Professor Singenberger, published in the January issue of our magazine, regarding the marriage of his daughter, Johanna, to Albert Sieben. He was one of Singenberger's outstanding pupils and for many years organist of Holy Name Cathedral at Chicago, his native city. The gifted musician came from a sturdy Catholic family, members of St. Michael's Parish. Let us add what the informant, an officer of the Calvert Foundation of Chicago, wrote Rev. Dr. Blied in connection with the correction referred to: "But it is good to see the Singenberger story in print and put on record. It is certainly a narration of courage, enthusiasm, loyalty and deep piety."

Book Reviews and Notes

Received for Review

- Just, Sister Mary, O.P., *Immortal Fire*, B. Herder Book Co., St. Louis, \$7.50.
 Arrow, Kenneth, J., *Social Choice and Individual Values*, John Wiley & Sons, Inc., N. Y. 1951, \$2.50.
 Hoyois, Giovanni: *Eglise Et Vie Rurale*, L'Ecole Sociale Populaire, Montreal, Price 20 sous.
 Mahoney, Thomas H.: *Parallel Thinking*, Catholic and Federalist, Upon the Organization of the World for Peace. Thomas H. Mahony, 10 State St. Boston, 9, Mass. 15c each.

Note

THE trials to be endured by a Catholic novelist are well set forth by Michael Lobo in an article on the "Problems of the Catholic Novel," published in the Centenary Issue of the *Bombay Examiner*. Although he has, so this writer thinks, "infinitely more matter to explore than the less spiritual novelist, he has, at the same time, fewer channels of publishing his work. Publishers, generally, prefer non-denominational writing; the public is yet spiritually uncivilized and cannot be unbiassed on this count. A Catholic writer has to resort to Catholic publishers who are few and often indigent. In their turn, the Catholic publishers lay down conditions: the novel should suit their narrow lists.

These lists are obviously conditioned by the tastes of parish, school and convent libraries, which demand sweetness with never so little of gall. These restrictions are irksome and falsify the novelist's art.

The Catholic writer, therefore, works in a vicious circle, Mr. Lobo asserts. When he tries to break through it, he treads on carefully nurtured corns. An intelligent questioner during the Middle Ages, it is said, stood in danger of being accused of heresy. In the present day it appears that the novelist is often the victim of a similar persecution on the part of the earnest, well-meaning, pious man. The reason is that the ordinary Catholic is often ignorant and uncritical of the function of literature, and in particular, of the novel.

Reviews

St. Augustine, *The Greatness of the Soul and The Teacher*, translated by Joseph M. Collieran. The Newman Press, Westminster, Maryland, 1950. pp. 255. \$3.00.

FATHER Joseph M. Collieran's translation of these two works of the great St. Augustine provide a welcome addition to the library of *Ancient Christian Writers*. It is extremely advantageous to find these works combined in a single volume, because of their similarity

and complementariness of content. To be able to read and compare St. Augustine's discussions of the soul's power to learn and to know and its manner of knowing helps the reader to formulate a more complete understanding of the philosopher's point of view.

In the *Greatness of the Soul* St. Augustine outlines the various levels of the soul of man culminating in the contemplative union of man's mind and heart in God. Augustine's arguments and discussions are ordered by the objections raised by Evodius, his close friend and is presented in dialogue form. The question of the soul's origin is treated briefly along with the reason of the soul's union with the body, the result of that union, and the state of the soul when separated from the body. The fullest treatment concerns the greatness of the soul from which the treatise takes its title. In more lucid terms it deals with the extent of the soul's power or its greatness because of its powers and capacities.

The Teacher consists in a dialogue discussion between Augustine and his son Adeodatus regarding the ultimate cause and reason for the acquisition of truth by man when he uses his soul's faculties to learn. Signs and their meaning are analyzed at length to make clear the need for their use by man in order to arrive at the truth and certitude of knowledge. In this work we also find the most complete exposition of Augustine's doctrine of the "Interior Teacher," which concerns the intimate relation of God and the human soul in learning.

It is to be noted that this is the third translation into English of St. Augustine's *Greatness of the Soul* in less than a fortnight of years. It is the third English translation of *The Teacher* in a little more than a quarter of a century. To some extent these translations are indicative of the vital interest that Augustine's writings have for English speaking peoples.

Each work is preceded by a brief informative introduction furnishing effective background material for the reader unacquainted with St. Augustine's thought. The annotations and notes are especially helpful to an understanding of the more obscure passages. It is hoped that the editors and printers continue the clock-like appearance of translations of patrological writings, since they contribute greatly toward their popularization.

CLETUS KOHAKE, O.S.B.
St. Benedict's Abbey, Atchison, Kansas

Roulin, Dom E. *Modern Church Architecture*. Herder Book Co., St. Louis, 1947. Price \$10.

We would not be astonished were we told this needed and valuable book had not thus far sold well. The title does not properly reveal the rich contents, which is by no means restricted to the discussion of what is generally understood by the term "architecture." Why the original description, "Our Churches", was discarded, we do not know. The profusely illustrated volume (upward of 700 pictures) is, in fact, a compendium of Christian art applied to building, decorating and furnishing the structure raised over the altar erected to the living God. But by no means does this book restrict itself to a description of the various historical styles observed in Christian art since

the days of the Catacombs, or to the discussion of esthetic laws. Its chief purpose is, as it were, to open the readers eyes to the beauty of ecclesiastic art that is, and to the sins against the canons of beauty and the liturgy of which architects, artists and others responsible for building churches and providing the needed furnishings and decorations have been guilty.

Living, as we do, in an age which has not been conducive to the development of Christian art, a guide of this kind provides a real need. The price should deter no one genuinely interested in Christian art from purchasing the book. It is not to be just read, but rather consulted time and again. Single chapters of the book should moreover, serve to instruct the members of study clubs on some of the questions Dom E. Roulin discusses. It is high time Catholics, who have graduated from high schools and colleges, should exercise an influence of a cultural nature. We recommend for their attention the chapter of this volume on "Beauty and Christian Feeling." A subject which the television set in "the Christian home" does not foster.

F. P. K.

Ludwig, Sister M. Mileta, F.S.P.A. *A Chapter of Franciscan History: The Sisters of the Third Order of Saint Francis of Perpetual Adoration, 1849-1949*. Bookman Associates, New York. Pp. 455. \$5.00.

This stately volume narrates in a scholarly yet pleasant way the history of a large Franciscan sisterhood of the midwest. The story starts with the convent at St. Francis which several Bavarian tertiaries established in 1849. The erection of St. Francis Seminary close by occasioned a close union of the convent and the seminary which, though advantageous to the latter, jeopardized the autonomy of the former. The union was partly personal because the rector, Father Heiss, had been the sisters' spiritual director before the seminary was built and he had written their original rule. After becoming Bishop of La Crosse he contrived to secure the nucleus of an independent mother-house for his See city. This new community became the first in the United States to maintain uninterrupted adoration of the Blessed Sacrament.

Besides tracing the internal development of the community the author delineates its educational work. Fifteen thousand pupils in 11 dioceses are currently enrolled in its 85 primary schools. Three thousand attend its high schools. Viterbo College crowns as it were the program of higher education. The care of orphans is discussed as well as pioneer hospital work and its recent complement, the care of the aged. As far back as 1883 the sisters opened their Indian school at Odanah; in 1924 the community took up the new project of religious vacation schools; four years later it sent sisters to China, and in 1948 a school for Negroes was opened at Canton, Mississippi.

The hardships of the frontier, the eccentricities of pivotal characters, and the adaptability of the community to meet new needs in the Church have provided matters for a story which should find a widely scattered reading clientele.

FR. B. J. BLIED, PH. D.

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Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

SJR ENTERS ITS FORTY-FOURTH YEAR

PHYSICIANS and dietitians of our day have frequent occasion to lament the inadequacy of modern prepared foods for sustaining a robust physical health. The nutritional value of many of our foods is substantially reduced by methods of processing and refining, all with a view to pleasing the palate. The folly of such practices is inescapable. Whereas our country has surplus food supplies, millions of our people must supplement the food they consume with an ever-increasing dosage of vitamins of divers and sundry alphabetical categories. What does all this tell us, but that the maintenance of sound physical health demands food not only of sufficient bulk, but of proper nutritional value.

There is, we feel, a very striking parallel in prevalent reading habits of people generally. The average person reads solely for his entertainment and pleasure. Not that letters should be a chore completely divorced from pleasant relaxation. But when people read only what they like, and never what they should, some undesirable effects are bound to ensue. The intellectual and cultural life of the nation is bound to suffer, just as the physical life of a country can be sapped by a poor or inadequate food diet.

But this seems to bother few people. "The meat which perisheth" is the object of much concern. In fact, it is quite the common theme of radio and press to sound solemn warnings and strictures against in-

jurious eating habits. But when does one hear a voice raised in protest against the mounting flood of reading matter that is constantly inducing intellectual and cultural corrosion? Assuredly we have our white lists and black to indicate the morally objectionable. This is good and necessary. Yet, such measures alone will not raise a nation's reading standards. The morally unobjectionable can still be cheap, unstimulating and ineffective. When the Popes of these latter centuries stress the importance of a Catholic press, they certainly have in mind something more than that which is merely inoffensive. It is safe to say that they conceive of a Catholic press which is positive, aggressive and, yes, pioneering. A Catholic press worthy of the name must, like the Church itself, lead the way in promoting social reform and reconstruction.

This ideal we have tried to keep squarely before us at all times during the forty-three-year span of life of *Social Justice Review*. And as we begin our forty-fourth volume with this issue, we rededicate ourselves to our high objectives. Impelled by the realization that our country, now more than ever, needs clear and forceful reaffirmation of the principles of Christian morality, we shall endeavor with God's grace to continue to point the way to that new social order enunciated by Pius XI twenty years ago in *Quadragesimo Anno*, and envisioned many years earlier by the saintly Pius X, the motto of whose Pontificate was: "To restore all things in Christ."

In rededicating *Social Justice Review* to its high purpose, we harbor no illusions anent the difficulties confronting us in our mission. We feel the popular trend toward the bulky, sensational picture-magazines. What with their appeal to the sensate and the vulgar, and their galaxy of expensive advertising to support them, these magazines literally flood the country every week. On the other hand, periodicals of a constructive nature struggle along on a meagre subscription list, and after a courageous fight are often forced to pass out of existence. Within the past few months the *Christian Farmer*, official organ of the National Catholic Rural Life Conference, found it necessary to suspend publication. Whatever the reasons directly responsible for this, it does not reflect creditably on Catholics in our country. Oh, there are those assuredly, who would have our Catholic publications increase their circulation by conforming to the standards and policies of the more popular secular press. But this cannot be, because it implies capitulation pure and simple. The Catholic Press must lead, or else it is not true to its mission.

In maintaining its universally acknowledged high standard, *Social Justice Review* has striven to combine the practical with the ideal, to be elevating without being stilted, to be honest in pointing out the evils of modern society without cynicism, to make its monthly message of interest to men of all ranks without being patronizing. *Social Justice Review* is just not another Catholic monthly, but one with a very sharply defined field of interest, viz., Christian social reconstruction. And it strives to cover that field thoroughly in the various sections of each issue.

In the face of the urgent need of a Catholic publication, such as ours, we feel that we have a right to better support by our American Catholics generally, and the members of the Central Verein particularly. In the world of our day nothing is accomplished without the press. If we are ever to bring back modern society to the feet of Christ, we shall not even make a feeble beginning without the right kind of leadership in the form of an enlightened Catholic press. *Social Justice Review* is endeavoring to fill this important role. Nevertheless, the scope of its influence is restricted by its circulation. We appeal, therefore, to our readers as to people of discretion, to aid us in increasing the number of our subscribers. But it is especially the officers of all societies and State units affiliated with the Verein we think should consider the responsibility of securing more subscribers. The success of the social action movement of the C.V. is bound up with the life and growth of our Review.

FR. VICTOR T. SUREN

1951 Convention Calendar

CATHOLIC Central Verein of America and National Catholic Women's Union: National Convention, Pittsburgh, Pennsylvania, August 25-29.

CU and NCWU of Illinois: Peru, May 26-28.

Catholic State League and NCWU of Texas: Rockne, July 24-26.

CV and NCWU of New York: Troy, September 1-3.

Archbishop Muench Now Papal Nuncio

DUE to the fact of the acknowledgement by the Great Powers, in whose hands the fate of Germany rests for the present, that the Government at Bonn may once again negotiate with other Governments, it was made possible for the Holy See to appoint Most Rev. Archbishop Aloysius J. Muench as Papal Delegate to Germany. Thus far, Archbishop Muench has represented the Pope as Regent of the official Nunciature. He was appointed to this office in 1949, while he went to Germany as representative both of the Church and our Government, as it were, in 1946.

Archbishop Muench has rendered both the Church in Germany and the people distinguished service. He carried a message to a distracted people, at a time of deepest dejection and hopelessness in the history of the German people. His deep insight into affairs, his ability to realize the gravity of the situation and the needs of the people, his charity and true humanity have helped to heal the terrible hurts of the spirituality, the morality, and the physical and political life that the nation suffered.

CV Aid for Refugees

ONE of the most pitiful appeals to reach us, was addressed to the Bureau by the Sisters of the well-known St. Afra-Stift in Berlin. "We find ourselves in great need at present," the letter states, "and we are meeting many difficulties. Our Home is completely filled; we are harboring forty old, sick people and over sixty juveniles, girls from fourteen years up. We receive no compensation. Almost all of the girls are refugees from the Eastern zone and must be completely provided for by us with clothing, food and lodging. It is only for the sake of the good cause we make these sacrifices, hoping God will help us."

This is one of many letters which proves the need of continuing relief in Germany.

A particularly appreciative acknowledgement of receipt of a gift was received by us from the Mother Superior of a child-caring institution located in the Russian zone of Berlin. "How joyful we were and how happy we were made when so unexpectedly your gifts arrived, because extensive repairs so frequently impose upon us financial worries. Moreover, to provide food for so many is always a difficult task, because the little ones are blessed with a good appetite and they enjoy their meals, not worried at all how the Sisters may be able to supply their needs. It is indeed a great consolation that the children, despite difficult conditions, have not as yet suffered hunger."

Assuring us that the Care package sent to a family by the Bureau was the first ray of hope and light that had come into their lives since the day when their native city, Koenigsberg, had been surrendered to the Russians, Mrs. Barbara N.N., writing from the British zone, says:

"After our city had been captured, we were prisoners of the Russians for three years. We suffered the most horrible destitution and starvation while we were forced

to perform the heaviest kind of labor. Finally we were evicted into the Eastern zone of Germany, clad only in rags, because we had been robbed of everything. Finally, we fled into the Western zone, where for many months we lived in a refugee camp. Where we now are, we have found a new home and peace, although we have but one small room. However, after what we have gone through, we now feel happy. But we must begin life over again and that is a difficult task. After what I have said, you may realize what your package has meant to us. It was really the first great joy after many years of tribulations."

The obligation of charity, to extend relief to the victims of autocracy in that part of Germany occupied by the Russians, is still apparent. We have a communication from priest in the Western zone relating what recently befell a relative in the Russian zone. The owner of a larger enterprise, he was arrested on December 12 under the pretense that it was necessary to check up on his activities. The fact of the matter is, he was not a member of the Communist party and would not send his children to the public school intended to rob them of their religion. Thus far, he had neither returned to his family nor did they know of his whereabouts. His wife and three children are not alone deeply afflicted by the fate of husband and father, but now in want, the priest writes. To send them at least a food package is an act of mercy.

CV Fraternal Pray for Peace

WITHIN the past few months, Mr. F. Wm. Heckenkamp of Quincy, Illinois, addressed a round letter to all the affiliates of the Fraternal Section of the CV, suggesting concerted action in promoting prayers for world peace. Enclosed with this letter was a small card with appropriate prayers taken from the Breviary and the Roman Missal. It was felt by the author of the letter that societies inspired by the ideal of Catholic fraternalism were, by their very nature and purpose, apt instruments for implementing our hopes for peace with some program of constructive effort.

Mr. Heckenkamp's appeal was sent to the central offices of our Fraternal Affiliates; they in turn passed it on to their local societies. That the reaction to the appeal was quite favorable is evidenced by the fact that, of the twenty-three letters sent out by Mr. Heckenkamp, eighteen replies were received. Some Fraternalists carried both the letter and the prayers in their official organs. It is thus the members of Catholic fraternalists are again reminded in a practical way that their societies are no mere insurance organizations, but possess a moral and spiritual purpose, placing them in a category higher than that of the familiar American lodge.

Affiliated with the Catholic Aid Society of Minnesota, St. Peter & St. Clemens Society of St. Paul closed the last year with total assets of \$37,538.39 while its membership consisted of three hundred forty-five regular members, two adopted members and sixty juveniles.

Convention Proceedings Published

THE Proceedings of the Ninety-Fifth Annual Convention of the C.V., held last August in Quincy, Illinois, are off the press. It is the practice of the C.V. to supply copies of Convention Proceedings to secretaries of all affiliated societies and to delegates who attended the convention. If copies have not as yet been received, they should be soon forthcoming from Mr. Joseph J. Porta, Secretary of the C.V.

Our societies are often unable to have representation at the national meetings of the C.V. As a result they labor under a serious handicap as far as their participation in our program is concerned. It is for these organizations the "Convention Proceedings" serve a most useful purpose. Hence we suggest that they be given careful study, especially by the officers. The C.V. program needs and deserves to be better understood by the individual members of our affiliated societies. Proper use of the Convention Proceedings can do much toward the attainment of this end.

Illinois Plans Annual Convention

AT a special meeting convened in the school hall of St. Joseph's Parish in Peru, preparations were begun for the annual State Convention to be held in that city on May 26, 27 and 28. Host to the meeting was the Reverend James Lauer, O.S.B., Pastor, who very generously placed all the parish facilities at the disposal of the Catholic Union and the Illinois Branch of the National Catholic Women's Union for their annual joint meeting.

Those present at the meeting included representatives of the various parish societies of men and women of St. Joseph's. Mr. Frank Becherer of East St. Louis, President of the Catholic Union, served as chairman. Other State officers present at the meeting included Mr. Raymond Wheatley of East St. Louis, Mr. Fred A. Gilson and Mr. J. Delort of Chicago. Father Suren, Co-Director of the Central Bureau, accompanied Messrs. Becherer and Wheatley to Peru, and prefaced the evening's business session with an address on the history and purpose of the CV and the NCWU. At the conclusion of his remarks, Father Suran received several requests from the men and women in attendance for copies of *SJR* and the *Bulletin*, as well as for other publications of the Central Bureau.

If the excellent spirit displayed by Father Lauer and his parishioners may be taken as significant, the forthcoming Convention of the Catholic Union should be highly successful.

This action on the part of our Illinois Branch of the CV in beginning Convention preparations early may well serve as a good example to all other State affiliates. Good conventions are always well planned; convention plans, on the other hand, can never be thorough unless begun early enough to allow sufficient time for mature consideration of all details, not the least of which is the choice of speakers and topics. Our State officers might well give this matter serious thought at this time.

Exempla Trahunt

THE old Roman saying has been unexpectedly verified. Those of our readers who were aware of the effort of the Catholic Union of Kansas to assist newly organized or struggling parishes, will be happy to know that Texas is contemplating to engage in a similar effort.

At a recent District meeting, conducted at La Coste, the plan was discussed, and Father Hug, Pastor at D'Hanas, moved that the priests in parishes where the Catholic State League of Texas is represented, should conduct a collection for the laudable purpose referred to, once a year. Moreover, the League's Executive Committee, at a subsequent meeting, decided to promote this venture. The officers of the Catholic Life Insurance Union agreed to submit the plan to the Spiritual Advisers of the more than one hundred-fifty Branches of the organization, scattered over a large part of Texas.

Of course, this noble enterprise is not yet safely established, but it is to be hoped that this effort of mutual aid, which may accomplish so much good in what is in truth a part of the American Diaspora, may be carried out.

The Old Order Passeth

HOWEVER sad and gradual disappearance of the original Benevolent Societies may be, the fact must be faced that a number of conditions militate against their flourishing.

In the first place, some of these societies are affiliated with dying parishes and hence are bereft of the opportunity to recruit new members. In other cases, the men of a parish prefer to join a mutual insurance society rather than an organization depending on assessments. Nevertheless the loss of an old established benevolent society is always regrettable, because of the services they have rendered at a time when parishes were weak while German Catholics were subjected to vicious attacks not alone by Know-nothings but by their own radical and liberal old-world countrymen. The members of these societies were an elite opposed to an unscrupulous enemy who made use of the press, secret societies, etc., etc., to attack viciously the clergy and the Catholic laity.

Founded in 1875, St. Augustine Men's Society of Newark, New Jersey, affiliated with the C.V. in 1877. Due to loss of membership and the impossibility of recruiting new members, it has now been decided, regretfully so, we are told, to disband. But the officers and members of the organization desired to demonstrate both their interest in and their appreciation for the Central Verein by inscribing St. Augustine's Men's Society on the In Memoriam Roll of our organization. We are also assured that many of the members of the Society would continue their affiliation with the New Jersey Branch of the C.V. as individual members of this federation.

District Meetings

Philadelphia Volksverein

A speaker at the monthly meeting of the Volksverein was Rev. Hy. J. Steinhagen, Pastor of St. Aloysius church and for many years in the past the Special Adviser to this local organization. On numerous occasions a delegate to the National Conventions of the C.V., Father Steinhagen was always a zealous co-worker of the Committee on Resolutions. Hence, he was especially well fitted for the task assigned to him on this occasion, the discussion of the "Declaration of Principles of the Catholic Central Verein". He noted, among other things, the scope and breadth of the Verein's social program, and the timeliness of the annual Declarations.

Let us mention that Fr. Leonard F. Trotter, addressed the January meeting of the Volksverein on his labors as a missionary in East Africa. He is the son of the late Frank Trotter, a member of the Volksverein, whose two other sons are also priests.

Rochester

At the annual meeting of the Rochester Branch of the CV on February 18 in Our Lady of Perpetual Help Parish, Mr. August M. Mayer was re-elected President. Others elected, and installed by past President William Wittman, were: William Roeger, First Vice-president; Joseph Aman, Second Vice-president; Percy D. Finks, Recording Secretary; Oliver Wacenske, Finan. Sec.; Stephen V. Kuchman, Marshall. The Executive Committee members are: Otto Bauknecht, Edward Micek, Louis Ammering, Andrew T. Albrecht, and Joseph H. Garvais.

A vote of thanks was extended to Mr. Charles H. Mura, retiring Recording Secretary, who had filled that office for the past fifteen years. Louise Aman, President of the Rochester Branch, NCWU, spoke briefly at the meeting, at which a good representation of the women were present.

Necrology

AMONG the participants of some of our first study courses, conducted at Springbank, Wisconsin, forty years ago, was the Reverend Father Justus Schweizer, O.S.B. He came from North Dakota to attend sessions, deeply interested as he was in the great social problems of the time. With a keen understanding of the importance of land and the people on the land, Father Justus was particularly interested in the farm problem, the full significance of which for the nation had not at that time been generally realized.

A Monk of the famous Abbey of Einsiedeln, Father Justus was at the time a member of St. Mary's Abbey at Richardton, N. D. He came to our America in 1902 and was recalled by his Abbott in 1924. In the meantime he had served a number of parishes in North Dakota, as pastor and as sub-prior of the Monastery at Richardton, founded by the late Bishop Werhle, whose life Father Justus was anxious to write and publish. However, he suffered disappointment in this regard.

After his return to Switzerland, Father Justus, who departed this life on January 31 of the present year, filled a number of offices. When illness overtook him last summer, he was acting as Chaplain to a community of Nuns at St. Lazarus in Seedorf, Canton Uri. But wherever he was stationed in recent years, he made excellent use of his love and knowledge of agriculture and horticulture.

Father Justus was moreover an indefatigable writer. His articles were either signed with his full name or by "Cousin Joe". He used this pseudonym particularly when signing contributions published in the "Catholic Swiss Farmer". Until a short time before he was stricken, the deceased furnished many an article for the German Press Bulletins of the Central Bureau.

Thus for fully forty years we have known Father Justus as a friend and contributor, genuinely interested in our movement. Both the conventions of the C.V. of North Dakota and our national meetings profited by his idealism and enthusiasm for the cause of Catholic Social Action.

Miscellany

WHILE the Catholic Workingmen's Associations, founded in St. Louis over forty years ago, were at one period of their existence affiliated with the C.V., the first association of Catholic Trade Unionists to join one of our branches is the Philadelphia Chapter of the organization.

It is needless to say they are most welcome to the C.V. which made the first effort in our country to comply with the demands of Pope Pius X regarding the obligation to found Catholic workingmen's societies, which demand Pius XI emphasized in Quadragesimo Anno.

Demand for the Free Leaflet "You—And Your Parish" is not quite meeting expectations. While societies in some states have responded well, in other cases there has only been one order received. All told only twenty-five societies have thus far responded; they asked for a total of 8,986 copies of the leaflet. Of course, there will be stragglers, but on the whole the result appears to indicate the existence of a degree of indifference to Catholic Action which bodes no good.

One pastor in the city of St. Louis, who is known for his zeal in promoting sound parish life, considered the message conveyed by the leaflet of such importance that he read it at a Wednesday evening church service during Lent, and commented on each paragraph as he read. He also ordered 1,000 copies of the leaflet for distribution in his parish.

The message conveyed by the leaflet is of outstanding merit because of the importance of strengthening the parish, that basic unity of Catholic life, at the present time.

During the present month the Knights of St. George, with headquarters at Pittsburgh, Pennsylvania, are celebrating the seventieth year of the organization's founding. Supreme President John Eibeck has reminded the members that the observation of the happy event

is to be "strictly in accordance with the Catholic character of the Order."

On Sunday, April 22nd, a Mass of Thanksgiving will be celebrated at St. Paul's Cathedral in Pittsburgh, on which occasion members of the local Commandaries will receive Holy Communion. A year ago, a thousand men attended at the communion rail at Eastertime.

On the Feast of St. George, April 23rd, a High Mass of Requiem will be sung at the Knights of St. George Home Chapel in Wellsburg, West Virginia, for the deceased members.

Finally members and friends of the organization will meet around the banquet table at Hotel Roosevelt on April 26th.

St. Francis de Sales Benevolent Society of St. Louis has 987 members at the present time, and closed the last fiscal year with assets of \$249,553.03, an increase of \$20,910 over 1949. Death benefits were paid to families of 17 deceased members, an increase of 7 over the previous year; 89 members received \$4,353 in sick benefits in 1950. The average of the present membership, 34 years and 1 month, indicates that the Society has evidently been able to enroll many young men.

Let us add to the following bit of information, contained in a letter addressed to the Bureau by a missionary of the Society of Dom Bosco at Mandalay in Burma, the fervent request for any mite the reader can spare for the missions. "I must thank you from the bottom of my heart for your so kind letter of October 20 and for so generous a check of fifty dollars enclosed in it," the zealous missionary writes. "Only God knows how grateful I am to you for your continued help and generosity. You have been a real mother to us. Your generous donations have saved us from starvation, and your so kind letters and the keen interest that you have taken in us has given us courage to carry on our work."

The missionary tells that although the past eleven years have been very hard, "this is our worst Christmas." War and civil war have devastated the country and created much destitution.

A subscriber to our magazine in Milwaukee assures us: "I want to continue to receive *Social Justice* which, to my mind, is successfully attempting to achieve its ideal of combining Catholic Social principles with action. Not on a very large scale perhaps, but in its own very worthwhile way. If we can get to see our principles clearly we will find our ideas to be better than those offered by the really menacing radicals of the day—the Socialists."

Instructed by Most Rev. Bernard J. Sheil, C.Y.O. Founder and Director, a host of children undertook to collect candy intended for distribution among the children of Germany at Eastertime. Begun on February 20th, the drive ended on March 10. The goal was set at twenty-five thousand pounds.

(Continued from page 20)

parish are encouraged to join for the purpose of saving their nickels, dimes and quarters.

Particularly commendable and worthy of imitation are the conferences conducted by the officers of these four Unions. They meet every three or four months to discuss problems which have to do with the operation of their institutions and to exchange ideas. This endeavor is sponsored by the Parish Credit Union Committee of the Rochester Branch, C.C.V., whose chairman is Mr. Joseph Gervais. Let us add, three of these Credit Unions are members of our federation.

Contributions to the CV Library

General Library

HON. FRANK M. KARSTEN, Washington: Chemicals in Food Products. Hearings before the House Select Committee to Investigate the Use of Chemicals in Food Products, House of Representatives, Eighty-First Congress, Second Session, created Pursuant to H. Res. 323. Washington, 1951—Water Resources Law, Report of President's Water Resources Policy Commission (Vol. 3) Washington, 1950.—Annual Report of the Civil Aeronautics Board, 1950, Washington, D. C. United States Statutes at Large, 80th Congress, 1st Session, 1947. Vol. 61, General Agreement on Tariffs and Trade, Parts 3, 4, 5 and 6 (four books). King, Willford, The Keys to Prosperity, New York, 1948. Laubach, Frank C.: Wake Up or Blow Up., New York 1951. Manion, Clarence: The Key to Peace, Chicago, 1951—REV. JOHN M. THILL, Wisconsin: Artaud, M. Le Chevalier. Histoire Du Pape Leon XII, Vols. 1 and 2. Paris, 1844. Histoire du Pape Pie VII, Paris 1844, vols. 1-3. Histoire du Pape Pie VIII, Paris 1844. Artaud, M. Le Chevalier: Histoire Des Souverains Pontiffs, Vols. 1-8 inc. Paris, 1847—REV. HENRY J. TENNESSEN, Minn., Mémoires, Réminiscences et Conférences de Monseigneur A. Ravoux, V.G., Minnesota 1892.—INSTITUT SOCIAL POPULAIRE, Montreal: Ares, P. Richard, S.J.: Le Federalisme Ses Principes de Base et sa Valeur Humaine.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to the Central Bureau

Previously reported: \$4,597.33; Mrs. H. P. Franz, Ill., \$5; Rt. Rev. Msgr. B.S.A. Stolte, Mo., \$20; St. Charles Deanery Dist. League NCWU, Mo., \$12.15; New York State Branch CCV, \$200; Otto Mersinger, Mo., \$2.55; Rt. Rev. Msgr. Martin Hellriegel, Mo., \$25; St. Joseph's Holy Name Soc., Union City, N. J., \$2; St. Joseph's Society, Cottonwood, Idaho, \$6; St. Dominic's Altar Soc., Breese, Ill., \$12.50; Rt. Rev. Msgr. John Mies, Mich., \$5; Rev. S. J. Schirmers, Minn., \$10; Sundry minor items, \$1.55; Total to and including March 17, 1951, \$4,899.08.

Chaplains' Aid Fund

Previously reported: \$977.71; St. Francis de Sales Benevolent Soc., St. Louis, \$3.35; CWU of New York,

Inc., N. Y., \$25; George Tauschek, Minn., \$3.30; Catholic Union of Kansas, \$30; St. Elizabeth Unit NCWU, Moorhead, Minn., \$2; C. K. of St. George Br. 5, Pittsburgh, Pa., \$1; Total to and including March 17, 1951, \$1,042.36.

Christmas Collection

Previously reported: \$3,587.25; Otto Jaeger, N. Y., \$5; NCWU of Union County, N. J., \$10; M. L. Kuhl, Minn., \$10; Men's Sodality St. Peter & Paul Parish, St. Louis, \$5; Rev. E. F. Geiskopf, Wis., \$3; Rt. Rev. Msgr. William Fischer, D. D., Mo. \$25; Rudolph Schick, N. Y., \$5; Albert A. Dobie, Conn., \$5; St. Mary's Society, Strasburg, N. D., \$10; Rev. John Wachter, Pa., \$10; V. Rev. Joseph Hensbach, S. D. \$5; Rev. H. A. Meilinger, Ill., \$10; Aloysius Hall Assn., Philadelphia, Pa., \$5; Rev. S. J. Schirmers, Minn., \$15; St. Mathias Society, Albertsville, Minn., \$10; Total to and including March 17, 1951, \$3,720.25.

Expansion Fund

Previously reported: \$1,325.00; For "In Memoriam" St. Augustine Men's Society, Newark, N. J., \$100.00; Total to and including March 17, 1951, \$1,425.00.

St. Elizabeth Settlement

Previously reported: \$18,578.19; Greater St. Louis Community Chest, \$1,600; From children attending, \$905.42; Total to and including March 17, 1951, \$21,083.61.

European Relief

Previously reported: \$3,171.12; Rev. V. T. Suren, Mo., \$16.50; N. N. Kansas, \$250; John Schneider, Tex., \$25; Charles Schweickert, Pa., \$2.50; St. Francis Convent, Springfield, Ill., \$5; Herman Jaecle, Sr., Tex., \$5; Miss Ruth Prange, Mo., \$5; Peter Wenzel, Kansas, \$100; Charles F. Gerhard, Pa., \$5; Total to and including March 17, 1951, \$3,586.12.

Catholic Missions

Previously reported: \$8,066.41; Dominican Convent, San Jose, Calif., \$100; Rev. Joseph Hemmer, Wis., \$5; N. N. Mission Fund, \$42.50; Jr. CWU of Brooklyn, N. Y., \$5; Sisters of St. Francis of Penance and Christian Charity, Stella Niagara, N. Y., \$3; Mrs. Mary Catalano, N. Y., \$5; St. Joseph's Jr. Military School, Pittsburgh, Pa., \$14; St. Gertrude's Convent, Cottonwood, Idaho, \$24; Rt. Rev. Msgr. Joseph A. Vogelweid, Mo., \$80; Stephan Stuve, Mo., \$1; N. N. St. Michael's, Minn., \$10; Anton Hagel, Canada, \$10; Monastery of St. Clare, Omaha, Nebr., \$70; St. John's Hospital, St. Louis, \$10; N. N. Kansas, \$250; Med. Mission Our Lady of Sorrows Parish, St. Louis, \$5; St. Joseph Hospital, Paterson, N. J., \$5; A. M. Ladenburger, Mo., \$2; NCWU of New York, Inc., N. Y., \$15; St. Francis Convent, Springfield, Ill., \$46; William J. Rose, Mo., \$3.80; Rev. J. L. May, Ill., \$50; Med. Mission Holy Cross Parish, St. Louis, \$6; St. Elizabeth Unit NCWU, Moorhead, Minn., \$2; Peter Mohr, Kansas, \$5; St. Philip Neri, Mission Soc., St. Francis, Wis., \$5; Connecticut State Branch CCV, \$6; Peter Wenzel, Kansas, \$50; Mrs. D. Koob, Canada, \$5.30; John Kehle, Miss., \$20; Mrs. Charles B. Tupper, N. Y., \$13; V. Rev. Joseph Hensbach, S. D., \$5; Total to and including March 17, 1951, \$8,940.01.

Gifts in Kind

were received from the following men and organizations of men up to and including March 15, 1951.

WEARING APPAREL: Very Rev. Leo P. Henkel, Ill., (clothes).

QUILTS & COMFORTS: Very Rev. Leo P. Henkel, Ill., (quilts).

MAGAZINES & NEWSPAPERS: J. M. Green, Conn., (magazines); John Eibeck, Pa., (Catholic magazines); G. N. Massung, Pa., (magazines).

MISCELLANEOUS: J. F. Suellentrop, Kansas, (greeting cards); G. N. Massung, Pa., (leaflets); Joseph Nickel, N. J., (rosaries).